Univ. Corr. Coll. Tutorial Series.

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AENEID X.

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CONTENTS.

INTRODUCTION.

Life of Vergil.

§ 1. Publius Vergilius Maro was born at Andes (*Pietola*) close to Mantua in Transpadane Gaul on October 15th, B.C. 70. His father was a small freeholder of that place, who was able to send his son to the provincial schools at Cremona and Mediolanum (*Milan*), subsequently to Naples to attend the lectures of Parthenius, and finally to Rome to hear Siron. From the latter he learned the philosophy of Epicurus—the philosophy of wise good-living—and from Parthenius he learned Greek. He returned to Andes at some time before B.C. 43, for in that year his father's estate was seized and allotted to one of the veterans who had sided with Octavius and Antonius. Pollio, governor of Transpadane Gaul, befriended the poet, and Octavius was prevailed upon to restore his property; but two years later came the second series of allotments to reward the troops who fought at Philippi, and Vergil was forced to flee again, narrowly escaping with his life. He came to Rome, and was there introduced by Pollio to C. Cilnius Maecenas, chief minister of Octavius and the patron of many distinguished literary men. The *Eclogues* of Vergil had already in part perhaps been written, and Maecenas was satisfied of the poet's powers. He remained Vergil's friend, introduced him to Augustus, to Horace, Tibullus, and other literary men, and enabled him to acquire a small villa near Naples, where he spent most of his days. In the year B.C. 19 he visited Greece, and when on the way home sickened, and died at Brundisium (*Brindisi*). He had never been strong, and his journey to

Greece was probably undertaken for the sake of his health, and the same reasons may have prompted his choice of a residence near Naples; near which town he was buried, with the following epitaph inscribed above him :—

> "Mantua me genuit, Calabri rapuere, tenet nunc
> Parthenope: cecini pascua, rura, duces."

His works.

§ 2. The earliest works of Vergil were possibly some or all of the minor pieces known as the Culex (*Gnat*), Ciris, Moretum (*Salad*), Copa (*Hostess*); but the authenticity of all these is open to question. His fame as a poet began with the publication, prior to B.C. 35, of the *Eclogae* or *Bucolica*, ten brief poems, imitating the pastoral poetry of Theocritus the Syracusan (3rd cent. B.C.) Like all the great works of Vergil, these are written in hexameters, and it was the smoothness of the versification and the novelty of the subject which gained them their popularity. Vergil loved the country, and Maecenas made use of his taste to persuade him to write a long didactic poem on Agriculture—the *Georgics*—which describes in four books the management of crops, of trees and vines, of cattle and horses, and of bees. Didactic poetry is such as conveys systematic instruction in the form of verse; and while the *Georgics* are so poetical as to rank for beauty as highly perhaps as any Latin poetry, they were considered valuable guides to the pursuits of which they treated. Maecenas persuaded the poet to undertake this task in order to please Augustus, who was endeavouring to restore the old industry, virtues, and rural life of Italy, and required a fit poet to glorify husbandry. Vergil's model here was Hesiod of Ascra (8th cent. B.C.), but he also made use of many poets of the Alexandrine School of the third and second centuries B.C. The work was published B.C. 29.

But the fame of Vergil rests upon his crowning work, the *Aeneid*, an epic of nearly ten thousand lines. It was long before he could be prevailed upon to undertake the poem, and when he died he had already been engaged upon it for ten years. Augustus had wished a poem to immortalise his own great victories: Vergil chose a subject which

was less invidious, while it afforded him the opportunity to give the Emperor the praise which he believed to be due to the monarch who had ended the civil wars and brought back an almost forgotten peace to Italy and the world.

The tale of Troy.

§ 3. The *Aeneid*, or "Book of the Adventures of Aeneas," relates all that occurred to that hero after his flight from Troy, up to the time of his final settlement in Latium. It is, therefore, a continuation of the great mass of legends known as the Trojan Cycle, which furnished materials to most of the epic poets and many of the tragedians of Greece, and which survives to us in part in the two great epics of Homer, the *Iliad* and the *Odyssey*. Troia, Ilium, or Pergama, as it is variously named, was the centre of a small plain in the north-west corner of Asia Minor, bordering upon the two regions afterwards known as Phrygia and Phrygia Minor; whence the Trojans are also called *Phryges*. According to the legend, the first king of the Troad was Teucer. Then followed in succession Dardanus, Erichthonius, Tros, and Ilus, the last of whom founded the city Ilium or Troia. The walls were said to have been built for the next king, Laomedon, by the hands of Apollo and Poseidon (Neptune); and because he refused to pay to those deities the stipulated reward, Hercules captured it and took it from him. When the sceptre devolved upon Priam, son of Laomedon, and his queen Hecuba, it was an opulent and populous city. Priam had fifty sons, amongst whom were Hector, the bravest of the Trojans, and Paris, the most effeminate. The latter, while roaming over Mount Ida, was encountered by the three great goddesses Here (Juno), Pallas (Minerva), and Aphrodite (Venus), who were disputing as to which of them was the fairest. They chose Paris as arbiter, and he awarded the prize for beauty to Aphrodite. Hence it was that she became the champion of Troy, while Here became its bitterest foe.

Aphrodite had persuaded Paris to decide in her favour by promising him the fairest woman in Greece to be his wife, and she now sent him to Hollow Lacedaemon, Sparta, where Menelaus was king. His wife was Helen, daughter of Leda, sprung from one of the two eggs which Leda bare

to Zeus, and so sister to the Dioscuri (Castor and Pollux), who sprang from the other egg. She was the most beautiful woman of her day, and Paris carried her off by aid of Aphrodite. Menelaus instantly levied war against Troy. All the Greeks (Danai, Argolici, Graii, Achivi, Pelasgi) lent him their aid, and his brother Agamemnon, king of Mycenae, took upon himself the supreme command. On the voyage out the fleet was becalmed at Aulis in Euboea, where Artemis (Diana) kept it wind-bound in anger for a sacrilege done to her by Agamemnon, nor could he propitiate the goddess save by the sacrifice of his daughter Iphigenia. Upon reaching the Troad, or country of Troy, the war dragged on with varying issues for ten years. At the end of that time, Agamemnon carried off Chryseis, daughter of a priest of Apollo at Lyrnessus. For this Apollo sent a plague upon the host, and the king was forced to surrender his prize. In compensation he seized Briseis, who was the captive of Achilles, the bravest of the Greeks. The latter refused to fight against the foe, until Patroclus, his dearest comrade, was slain by Hector. Roused by this to fight again, he met and slew Hector, but was himself slain soon after by Paris. The Greeks now resorted to stratagem. They constructed a gigantic horse of wood, shut up within it their picked warriors, and sailed away to Tenedos. They left, however, one of their number, Sinon, to pretend enmity to them, and so to induce the Trojans to drag the horse up to their citadel as a sure way of securing the favour of heaven. They did so, the warriors came out in the night time, opened the gates to their fellows, who had sailed back in the darkness, and in this way Troy was captured. The town was destroyed utterly, and the fugitives fled whither they could. Amongst them was Aeneas, son of Anchises and Aphrodite, who sailed away with twenty ships to found a new city.

The story of Aeneas.

§ 4. The *Aeneid* commences at a date seven years later, when the hero, after a violent storm which Juno has purposely raised against him, is cast ashore on the coast of Northern Africa. That land had only recently been colonised by Dido and other fugitives from Tyre, who were busily engaged in

building a city, Carthage. The queen welcomes Aeneas graciously, being tricked by Venus; and over a banquet which she provides, Dido asks to hear the tale of Troy's fall. This ends Book I.

Book II. contains the narrative already given of the wooden horse, the sack of Troy, and the hair-breadth escape of Aeneas with the loss of his wife Creusa; and the tale continues in Book III., wherein are described the various fruitless attempts of the fugitives to settle in Thrace, Epirus, and Sicily, and the death of Anchises.

Book IV. contains the story of Dido's passion for Aeneas, his marriage with her, and his speedy departure at the bidding of the gods, who refused to allow him to settle elsewhere than in Italy. In despair the queen commits suicide.

In Book V. we have a long description of the games celebrated at Eryx in Sicily, the colony of Acestes, another Trojan refugee, in honour of the dead Anchises. The boat race, foot race, boxing, wrestling, and shooting matches are all described in detail, and the book closes with the ultimate arrival of Aeneas in Italy.

Book VI. is filled with another episode which, like that of Dido's love, serves to relieve the monotony of the long poem. Aeneas, guided by the Cumaean Sibyl, descends to the under-world by the way of Avernus, and there meets and converses with the spirits of dead heroes, and with other spirits as yet not embodied, who are one day to live and act as kings or generals of Rome. He meets also his father Anchises, who unfolds to him all the future glory of Rome. The book thus becomes a magnificent prophecy, foretelling the wars and triumphs of Rome up to Actium, B.C. 31.

The real activity of the poem commences in Book VII. Landing in Italy, Aeneas finds himself welcomed by Latinus, king of the Latins. His daughter Lavinia is already betrothed to Turnus, prince of the Rutulians of Ardea, but he now pledges her to Aeneas. Juno sees her opportunity to crush the Trojans finally, and sends the fury Allecto to stir up Turnus to avenge himself by arms. He rouses the nations of Italy, and an accident sets the two parties at strife.

Despairing of success with so few followers, Aeneas goes to seek assistance from Euander the Arcadian, who had made his way to the Palatine Hill and had there built a city. The opportunity is taken to describe the old landmarks of Rome and to interweave many legends of the ancient times, notably that of Hercules and Cacus. Euander greets the wanderer warmly, and sends his only son Pallas to support him; and Venus brings to the hero a suit of armour wrought for him by Vulcan, of which the shield portrays all the mighty wars of Rome down to the battle of Actium (Book VIII.).

Meanwhile, Aeneas being still absent and seeking further allies amongst the Etrurians, the Rutulians beset the Trojan camp by the Tiber. Nisus and Euryalus, two of the Trojans, undertake to break through the enemy's lines and carry to Aeneas warning of his people's dangers. They enter the Latin camp, slaying and pillaging in the darkness; then leave at dawn, are intercepted by a body of cavalry and separated. Euryalus is captured, and Nisus, endeavouring in vain to save his comrade's life, is slain. Again the Rutulians attack, and Turnus actually forces his way into the camp, from which he is only driven with great effort by Mnestheus (Book IX.).

In Book X. Jupiter in council bids the goddesses and gods lay aside their partialities and suffer fate to take its course. Aeneas returns from his expedition and falls upon the besiegers. Turnus slays Pallas; Aeneas comes to avenge him, but finds that Juno has withdrawn his foe by a ruse. He contents himself with attacking the "godless" Mezentius, who took service with the Latins when exiled for his cruelties from his kingdom of Caere, and to chastise whom the Etruscans have sent ample forces to the assistance of the Trojans. His son Lausus comes to his aid and the father escapes wounded; then, learning that his son is slain, rushes back to the fight and is slain by Aeneas.

In Book XI. comes the story of the burial of the fallen warriors, and of an attempt at conciliation which is frustrated by Turnus' violence. Aeneas prepares to attack Laurentum, Latinus' city, and there follows a cavalry battle in which Camilla, queen of the Volsci, does great

deeds and is at last slain, whereupon the Rutulians give way.

Book XII. finds Turnus challenging Aeneas to fight single-handed for Lavinia. A treaty is made and sworn, but Juno contrives to get it broken, and in the battle which at once ensues Aeneas is wounded. Venus cures him and sends him back refreshed to meet Turnus, who is now wearied with slaying, and kept out of the way by Juturna, his sister. They agree once more to a duel; Aeneas conquers; and the memory of Pallas' death prevents any extension of mercy to his fallen foe.

Purpose of the "Aeneid."

§ 5. The *Aeneid* was begun about the year B.C. 29, immediately after the publication of the *Georgics*. At that date the Emperor Augustus had just celebrated his triumph over the world and commenced his reign of reform. He saw that writers might be made a useful means of spreading amongst the Romans the new ideas which were to replace useless or dangerous republican notions; so he gathered about his person all men of genius who would lend their enthusiasm to support him. The most enthusiastic of them all was Vergil, who had suffered grievously in the civil wars, had been born too late to see the great days of the Republic, and had welcomed Augustus as the harbinger of peace. Augustus wished to restore the manners of old Rome—frugality, chaste living, love of toil, and all the other virtues and habits which made up the earlier Roman character. Here Vergil was entirely in accord with him, and he paints the "good old days" in glowing colours. But Augustus was in point of fact a usurper, and it was necessary to gain for him by art what could not be won by force—the awe of the Romans. Hence came Vergil's care to show how Julius, Augustus' grand-uncle, was descended from Iulus the son of Aeneas and grandson of a goddess. The triumph of Augustus was described as the necessary and inevitable working out of a long-hidden destiny, and Vergil bade Rome be content to have for its prince one whose title came from heaven. Vergil was induced to commence his great epic by the request of the Emperor

in person. He spent ten years of labour upon it, and when he died it was still, he said, unfinished, and he bade it be burnt. His order was not carried out. Plotius and Tucca, two of his poet-friends, edited the work; and there are few signs of lack of finish in it, unless the incomplete lines be thought to show it. Several occur in each book; but some are undoubtedly left incomplete on purpose to break the continuity, and for the sake sometimes of effect.

Vergil's models.

§ 6. The name "epic" signifies a long poem on a theme dealing with human destinies on a large scale, and generally embracing the actions of gods as well as men. It began for the Greeks and Romans with Homer, was continued by many others who used the Trojan and Theban Cycles, reappeared in Alexandria in the third century B.C., and was only introduced into Rome by Livius Andronicus about B.C. 240, who translated the *Odyssey*. After him Ennius (*b.* B.C. 239) wrote eighteen books of *Annales* in hexameters, a versified history of Rome. His verse was exceedingly rude and unpolished, but Vergil borrowed many expressions and thoughts from him. There was no other great epic writer until Vergil's time, but meanwhile poets were improving the hexameter and growing familiar with it by long use. Lucilius used it for Satires, and Lucretius for the didactic poetry of Philosophy. Both were in a measure models to Vergil, Lucretius in a very large degree. But Homer was, above all others, the one model. The imitations or adaptations from that poet are innumerable; but it was a time when borrowing was thought an essential, and when the readers read new poems rather to find out how much reminiscence of other authors there might be in the new work than expecting new thoughts or subjects. Still the subject of the *Aeneid* is in the main original, for it is an Italian epic, and up to that date there had been no such thing in Rome.

The style of Vergil.

§ 7. The following may be mentioned as a few of the most striking points of Vergil's style. He avoids the use of prepositions, and makes wide use of the cases, turning them to many purposes not recognised in the prose of his time, but probably in great

part justified by older or colloquial use; *e.g.* simple ablative of place without prepositions; simple accusative of destination; dative of the goal of motion; accusative after intransitive and passive verbs; constant use of the personal dative (= genitive), and of the adjective as substantive. Many idioms are said to be imitations from the Greek, but are quite as probably independent outgrowths of Latin speech. Such is the use of the genitive of respect with adjectives, and of the infinitive dependent upon adjectives, and even upon nouns, and the extension of that mood to replace subjunctive clauses with many verbs of persuading, praying, striving, etc. Archaisms are numerous; sometimes they appear in spelling, sometimes in old obsolete words, or in the use of metres and metrical quantities found in the language of Ennius, but already lost in Vergil's own time. The various figures of speech, hendiadys, hypallage, metonymy, and many others are freely used, similes are constantly occurring, and the sound and rhythm are made to express the sense by the aid of alliteration, broken lines, and other recognised artifices. Vergil is at once one of the most simple and most artificial of poets; he works up the most simple words into the most artificial phrases; and it is said indeed that upon the elaboration of some of his writings he spent a day on every line.

§ 8. (*a*) **Metre.**—The metre of the *Aeneid* is the Dactylic Hexameter, in which each verse consists of six feet (ἕξ, μέτρον), and each foot is a dactyl (– ⏑ ⏑) or its equivalent, a spondee (– –).

–́ ⏕ | –́ ⏕ | –́ || ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏓

(A spondee is said to be the equivalent of a dactyl because one long syllable takes to pronounce an equal time with two short ones. Therefore – ⏑ ⏑ and – – are equal.)

To this the last (sixth) foot is an exception, admitting only of two syllables, of which the last is common (⏓). Three syllables never occur in this foot: they apparently, but only apparently, occur when the final syllable disappears by elision before the initial vowel of the following line,

since an elided syllable does not count in scansion. Two examples occur in Book X. :—

> Sternĭtŭr | īnfēl | īx ălĭ | ēnō | vōlnĕrĕ, | cœlūmque
> Āspĭcĭt | . . . . (x. 781—782).
> Clāmōr' | īncēnd | ūnt cœl | ūm Trō | ēsquĕ Lăt | īnique
> Ādvŏlăt | Āenē | ās . . . . (x. 895—896).

where, in each case, *-que* disappears before initial *A*. This is called *Synalœpha* (συναλείφω). This Synalœpha between the end of one line and the beginning of the next is not regular, each line, except in very rare cases, being regarded as a separate unit for metrical purposes (cp. x. 12—13, 25—26).

The fifth foot is regularly a dactyl. A spondee only occurs in this foot for the sake of special rhythmic effect.

In each verse should occur a *Cœsura*, that is, a pause in the sound, due to the ending of one word and the commencement of the next in the *middle* of a metrical foot. *E.g.*, in the first example quoted there is a *cœsura* between the words *infelix* and *alieno*.

When occurring at the end of the first syllable of the foot, the *cœsura* is known as strong or male; when occurring at the end of the second syllable in a dactylic foot, it is known as weak or female.

Very rarely is there no *cœsura;* sometimes it is found in the 4th foot (*e.g.*, X. 822), but its proper position is as a male *cœsura* in the 3rd foot.

(*b*) **Prosody**.—With regard to rules for the quantity of syllables, the following are the most important, but they are nearly all subject to exceptions :—

(1) A diphthong or contracted syllable is long, e.g. *āūceps*, *cōgit* (= *cŏĭgit*).

(2) The former of two vowels not forming a diphthong is short, e.g. *gravĭus*.

(3) A vowel is long when it is followed (1) by two consonants or *x* or *z*, whether in the same word or different words ; or (2) by semi-consonant *i* (sometimes printed *j*) in the same word.

(4) A vowel by nature short is either long or short when it comes before a mute followed by a liquid, e.g. *tenĕbrae;* but *gm* and *gn* make a preceding vowel long.

(5) Final syllables of words ending in *a*, *i*, *o*, *u*, *as*, *es*, *os*, and *c* are long. Final *a*, however, in nom., voc., and acc. is short. Final *es* is short in such noms. sing. as *milĕs*, *pedĕs*, *equĕs*, and in the nom. plural of Greek nouns, *e.g.* *Troadĕs lampadĕs*; and final *as* is short in the corresponding Greek accus. plural, *Trōăs*. Final *os* is short when it represents Greek ος, or *us* following *u* or *v*.

(6) Monosyllables are generally long, except those ending in *b*, *d*, *t*.

(7) Final syllables of words ending in the liquids *l*, *n*, *r*, in the dentals *d*, *t*, and in *ys*, are short. (But *capūt* in v. 394, where see note.)

(8) Final *e* is short, except in 1st and 5th declensions and in adverbs.

(9) Final *is* is short, except in acc., dat., and abl. plural, and in 2nd sing. pres. of verbs of the 4th conjugation.

(10) Final *us* is short, except in the nom. and acc. pl., and gen. sing. of the 4th declension, and in fem. nouns like *virtus*. But in v. 720 of Book X. final *-us* is made long by the stress (*arsis*, raising) of the voice, which naturally falls upon it as the first syllable in the foot; *prŏfŭ* | *gūs hўmĕn* | *āeōs*.

A vowel at the end of a word is elided before a vowel at the beginning of the next word. When this does not take place there is said to be a *Hiatus*. Vergil allows it four times in this book. See vv. 18, 136, 141, 156.

The syllables *am*, *em*, *im*, *om*, and *um* at the end of a word are elided before a vowel or *h* at the beginning of the next word.

The letter *h* has no effect as regards scansion. A final vowel is elided before a word beginning with *h*, thus *atque hos* scans as *ātqūōs*.

The metrical or rhythmic accent is not to be confounded with the grammatical accent, with which, however, it often coincides. The law of accentuation in Latin is simply that "the main accent falls on the antepenultimate syllable (*i.e.* last syllable but two), except when the penultimate

(*i.e.* last syllable but one) is long; in which case it falls on that." There is no accent on the last syllable. Thus *Intérea*, *íntimus*, *intráre*. This law applies to all classical Latin with the one exception—that words which have dropped a final syllable, e.g. *audín*, *nostín* (= *audísne*, *nostísne*), retain their accent on the last remaining syllable.

Argument of Book X.

§ 9. Jupiter assembles the gods in Olympus and forbids them to interfere in the war; fate must take its course. Venus complains that Juno will not leave the Trojans in peace, and offers to sacrifice the rest if she may save Ascanius. Juno retorts in anger that the whole of the Trojan suffering began with Venus' (Aphrodite's) intrigues, and that she has a right to protect Turnus. Jupiter again declares his indifference (1—117). Meantime the siege drags on, and Aeneas is sailing back with Pallas and other auxiliaries whose names and cities are given in a brief list (118—214). During his voyage the Nereids, late his own ships, warn him to hasten and save his people. In the morning he signals his approach by the flashing of his shield in the sunlight. Turnus rallies his men to oppose the landing of Aeneas, but in vain (215—307). Aeneas leads up his men to battle. The Arcadian horse are driven back and rallied again by Pallas, who performs many brave deeds; on the other side Lausus emulates him. Juturna warns Turnus to come to Lausus' aid. He attacks Pallas, who begs Hercules for aid, which is perforce refused. Turnus slays and spoils him of his belt (308—509). The news infuriates Aeneas, who now refuses to give quarter and seeks Turnus in all directions. Jupiter and Juno watch the struggle; and the latter obtains permission to protect Turnus for a time. She fashions a phantom in the guise of Aeneas, sets it in Turnus' way, and so draws him out of the fight. The phantom takes refuge in a ship; Turnus follows; the ship drifts seaward. Turnus sees the phantom fade from sight, realizes his position, and gives way to passionate self-reproach for deserting his men. The vessel at length drifts with him towards Ardea (510—688). Meantime Mezentius

holds the field, and neither side prevails. At length he meets Aeneas, who wounds him, and is only prevented from killing him by the devotion of Lausus, who turns the danger upon himself, and is slain by Aeneas. The news reaches Mezentius, who rushes back on his war-horse Rhaebus to avenge him. He engages with Aeneas, but is thrown by the plunging of his steed, and bravely accepts his doom.

P. VERGILI MARONIS

AENEIDOS

LIBER DECIMUS.

PANDITUR interea domus omnipotentis Olympi,
Conciliumque vocat divom pater atque hominum rex
Sideream in sedem, terras unde arduos omnis
Castraque Dardanidum adspectat populosque Latinos.
Considunt tectis bipatentibus: incipit ipse:
Caelicolae magni, quianam sententia vobis
Versa retro, tantumque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris.
Quae contra vetitum discordia? quis metus aut hos
Aut hos arma sequi ferrumque lacessere suasit?
Adveniet iustum pugnae, ne arcessite, tempus,
Cum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes inmittet apertas:
Tum certare odiis, tum res rapuisse licebit.
Nunc sinite; et placitum laeti conponite foedus.
Iuppiter haec paucis; at non Venus aurea contra
Pauca refert:
O pater, o hominum divomque aeterna potestas!
Namque aliud quid sit, quod iam inplorare queamus?
Cernis ut insultent Rutuli, Turnusque feratur

Per medios insignis equis, tumidusque secundo
Marte ruat? Non clausa tegunt iam moenia Teucros.
Quin intra portas atque ipsis proelia miscent
Aggeribus moerorum, et inundant sanguine fossas.
Aeneas ignarus abest. Numquamne levari
Obsidione sines? Muris iterum inminet hostis
Nascentis Troiae, nec non exercitus alter;
Atque iterum in Teucros Aetolis surgit ab Arpis
Tydides. Equidem credo, mea volnera restant,
Et tua progenies mortalia demoror arma!
Si sine pace tua atque invito numine Troes
Italiam petiere: luant peccata, neque illos
Iuveris auxilio. Sin tot responsa secuti,
Quae Superi Manesque dabant: cur nunc tua quisquam
Vertere iussa potest, aut cur nova condere fata?
Quid repetam exustas Erycino in litore classis?
Quid tempestatum regem, ventosque furentis
Aeolia excitos? aut actam nubibus Irim?
Nunc etiam Manis (haec intentata manebat
Sors rerum) movet, et superis inmissa repente
Allecto, medias Italum bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit: vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua coniunx
Dura, per eversae, genitor, fumantia Troiae
Excidia obtestor: liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.
Aeneas sane ignotis iactetur in undis,
Et, quamcumque viam dederit Fortuna, sequatur:
Hunc tegere, et dirae valeam subducere pugnae.
Est Amathus, est celsa mihi Paphus, atque Cythera,
Idaliaeque domus: positis inglorius armis
Exigat hic aevom. Magna dicione iubeto
Carthago premat Ausoniam: nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli

Iuvit, et Argolicos medium fugisse per ignis,
Totque maris vastaeque exhausta pericula terrae,
Dum Latium Teucri recidivaque Pergama quaerunt?
Non satius, cineres patriae insedisse supremos,
Atque solum, quo Troia fuit? Xanthum et Simoenta
Redde, oro, miseris; iterumque revolvere casus
Da, pater, Iliacos Teucris.
Tum regia Iuno
Acta furore gravi: Quid me alta silentia cogis
Rumpere, et obductum verbis volgare dolorem?
Aenean hominum quisquam divomque subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam fatis petiit auctoribus; esto;
Cassandrae inpulsus furiis: num linquere castra
Hortati sumus, aut vitam conmittere ventis?
Num puero summam belli, num credere muros?
Tyrrhenamve fidem aut gentis agitare quietas?
Quis deus in fraudem, quae dura potentia nostra
Egit? Ubi hic Iuno, demissave nubibus Iris?
Indignum est, Italos Troiam circumdare flammis
Nascentem, et patria Turnum consistere terra,
Cui Pilumnus avos, cui diva Venilia mater:
Quid, face Troianos atra vim ferre Latinis,
Arva aliena iugo premere, atque avertere praedas?
Quid, soceros legere, et gremiis abducere pactas,
Pacem orare manu, praefigere puppibus arma?
Tu potes Aenean manibus subducere Graium,
Proque viro nebulam et ventos obtendere inanis;
Et potes in totidem classem convertere Nymphas:
Nos aliquid Rutulos contra iuvisse nefandum est?
Aeneas ignarus abest: ignarus et absit.
Est Paphus, Idaliumque tibi, sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiae res vertere fundo
Conamur? nos? an miseros qui Troas Achivis

Obiecit? Quae causa fuit, consurgere in arma
Europamque Asiamque, et foedera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi, fovive Cupidine bella?
Tum decuit metuisse tuis; nunc sera querelis
Haud iustis adsurgis, et inrita iurgia iactas.
Talibus orabat Iuno, cunctique fremebant
Caelicolae adsensu vario; ceu flamina prima
Cum deprensa fremunt silvis, et caeca volutant
Murmura, venturos nautis prodentia ventos.
Tum pater omnipotens, rerum cui summa potestas,
Infit: eo dicente deum domus alta silescit,
Et tremefacta solo tellus; silet arduos aether;
Tum Zephyri posuere; premit placida aequora pontus:
Accipite ergo animis atque haec mea figite dicta.
Quandoquidem Ausonios coniungi foedere Teucris
Haud licitum, nec vestra capit discordia finem:
Quae cuique est fortuna hodie, quam quisque secat spem,
Tros Rutulusne fuat, nullo discrimine habebo;
Seu fatis Italum castra obsidione tenentur,
Sive errore malo Troiae monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Iuppiter omnibus idem.
Fata viam invenient. Stygii per flumina fratris,
Per pice torrentis atraque voragine ripas
Adnuit, et totum nutu tremefecit Olympum.
Hic finis fandi. Solio tum Iuppiter aureo
Surgit, caelicolae medium quem ad limina ducunt.
Interea Rutuli portis circum omnibus instant
Sternere caede viros, et moenia cingere flammis.
At legio Aeneadum vallis obsessa tenetur;
Nec spes ulla fugae. Miseri stant turribus altis
Nequiquam, et rara muros cinxere corona:
Asius Imbrasides, Hicetaoniusque Thymoetes,
Assaracique duo, et senior cum Castore Thymbris,

Prima acies: hos germani Sarpedonis ambo,
Et Clarus et Themon, Lycia comitantur ab alta.
Fert ingens toto conixus corpore saxum,
Haud partem exiguam montis, Lyrnesius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Hi iaculis, illi certant defendere saxis,
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris iustissima cura,
Dardanius caput, ecce, puer detectus honestum,
Qualis gemma, micat, fulvom quae dividit aurum,
Aut collo decus, aut capiti; vel quale per artem
Inclusum buxo aut Oricia terebintho
Lucet ebur; fusos cervix cui lactea crinis
Accipit et molli subnectit circulus auro.
Te quoque magnanimae viderunt, Ismare, gentes
Volnera dirigere et calamos armare veneno,
Maeonia generose domo: ubi pinguia culta
Exercentque viri, Pactolusque inrigat auro.
Adfuit et Mnestheus, quem pulsi pristina Turni
Aggere moerorum sublimem gloria tollit,
Et Capys: hinc nomen Campanae ducitur urbi.
  Illi inter sese duri certamina belli
Contulerant: media Aeneas freta nocte secabat.
Namque ut ab Euandro castris ingressus Etruscis,
Regem adit, et regi memorat nomenque genusque;
Quidve petat, quidve ipse ferat; Mezentius arma
Quae sibi conciliet; violentaque pectora Turni
Edocet; humanis quae sit fiducia rebus
Admonet, inmiscetque preces: haud fit mora: Tarchon
Iungit opes, foedusque ferit; tum libera fati
Classem conscendit iussis gens Lydia divom,
Externo conmissa duci. Aeneia puppis
Prima tenet, rostro Phrygios subiuncta leones;
Inminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Aeneas, secumque volutat

Eventus belli varios; Pallasque sinistro
Adfixus lateri iam quaerit sidera, opacae
Noctis iter, iam quae passus terraque marique.
  Pandite nunc Helicona, deae, cantusque movete;
Quae manus interea Tuscis comitetur ab oris
Aenean, armetque rates, pelagoque vehatur.
  Massicus aerata princeps secat aequora Tigri:
Sub quo mille manus iuvenum, qui moenia Clusi,
Quique urbem liquere Cosas: quis tela sagittae
Gorytique leves humeris et letifer arcus.
Una torvos Abas: huic totum insignibus armis
Agmen, et aurato fulgebat Apolline puppis.
Sescentos illi dederat Populonia mater
Expertos belli iuvenes; ast Ilva trecentos
Insula inexhaustis Chalybum generosa metallis.
Tertius, ille hominum divomque interpres Asilas,
Cui pecudum fibrae, caeli cui sidera parent,
Et linguae volucrum, et praesagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere iubent Alpheae ab origine Pisae,
Urbs Etrusca solo. Sequitur pulcherrimus Astyr,
Astyr equo fidens et versicoloribus armis.
Ter centum adiciunt, (mens omnibus una sequendi,)
Qui Caerete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres, intempestaeque Graviscae.
  Non ego te, Ligurum ductor fortissime bello,
Transierim, Cinyra, et paucis comitate Cupavo,
Cuius olorinae surgunt de vertice pennae,
Crimen amor vestrum, formaeque insigne paternae.
Namque ferunt, luctu Cycnum Phaëthontis amati,
Populeas inter frondes umbramque sororum
Dum canit, et maestum Musa solatur amorem,
Canentem molli pluma duxisse senectam,
Linquentem terras, et sidera voce sequentem.
Filius, aequalis comitatus classe catervas,

Ingentem remis Centaurum promovet ; ille
Instat aquae, saxumque undis inmane minatur
Arduos, et longa sulcat maria alta carina.
  Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicae Mantus et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen,
Mantua, dives avis ; sed non genus omnibus unum :
Gens illi triplex, populi sub gente quaterni ;
Ipsa caput populis ; Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco velatus arundine glauca
Mincius infesta ducebat in aequora pinu.
It gravis Aulestes, centenaque arbore fluctum
Verberat adsurgens ; spumant vada marmore verso.
Hunc vehit inmanis Triton et caerula concha
Exterrens freta : cui laterum tenus hispida nanti
Frons hominem praefert, in pristim desinit alvos ;
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Troiae, et campos salis aere secabant.
  Iamque dies caelo concesserat, almaque curru
Noctivago Phoebe medium pulsabat Olympum :
Aeneas (neque enim membris dat cura quietem)
Ipse sedens clavomque regit velisque ministrat.
Atque illi medio in spatio chorus, ecce, suarum
Occurrit comitum ; Nymphae, quas alma Cybebe
Numen habere maris Nymphasque e navibus esse
Iusserat, innabant pariter, fluctusque secabant,
Quot prius aeratae steterant ad litora prorae.
Adgnoscunt longe regem, lustrantque choreis.
Quarum quae fandi doctissima, Cymodocea,
Pone sequens dextra puppim tenet, ipsaque dorso
Eminet, ac laeva tacitis subremigat undis.
Tum sic ignarum adloquitur : Vigilasne, deum gens,
Aenea ? Vigila, et velis inmitte rudentis.

Nos sumus, Idaeae sacro de vertice pinus,
Nunc pelagi Nymphae, classis tua. Perfidus ut nos
Praecipitis ferro Rutulus flammaque premebat,
Rupimus invitae tua vincula, teque per aequor
Quaerimus. Hanc Genetrix faciem miserata refecit,
Et dedit esse deas, aevomque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media atque horrentis Marte Latinos.
Iam loca iussa tenet forti permixtus Etrusco
Arcas eques. Medias illis opponere turmas,
Ne castris iungant, certa est sententia Turno.
Surge age, et Aurora socios veniente vocari
Primus in arma iube, et clipeum cape, quem dedit ipse
Invictum Ignipotens, atque oras ambiit auro.
Crastina lux, mea si non inrita dicta putaris,
Ingentis Rutulae spectabit caedis acervos.
Dixerat: et dextra discedens inpulit altam,
Haud ignara modi, puppim. Fugit illa per undas
Ocior et iaculo et ventos aequante sagitta.
Inde aliae celerant cursus. Stupet inscius ipse
Tros Anchisiades; animos tamen omine tollit.
Tum breviter supera adspectans convexa precatur:
Alma parens Idaea deum, cui Dindyma cordi,
Turrigeraeque urbes, biiugique ad frena leones;
Tu mihi nunc pugnae princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo.
Tantum effatus; et interea revoluta ruebat
Matura iam luce dies, noctemque fugarat.
Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnaeque parent se.
Iamque in conspectu Teucros habet et sua castra,
Stans celsa in puppi; clipeum cum deinde sinistra
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidae e muris; spes addita suscitat iras:
Tela manu iaciunt: quales sub nubibus atris

Strymoniae dant signa grues, atque aethera tranant
Cum sonitu, fugiuntque notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Ausoniis, donec versas ad litora puppis
Respiciunt, totumque adlabi classibus aequor.
Ardet apex capiti, cristisque a vertice flamma
Funditur, et vastos umbo vomit aureus ignis:
Non secus ac liquida si quando nocte cometae
Sanguinei lugubre rubent, aut Sirius ardor,
Ille sitim morbosque ferens mortalibus aegris
Nascitur, et laevo contristat lumine caelum.
  Haud tamen audaci Turno fiducia cessit
Litora praecipere, et venientis pellere terra.
Ultro animos tollit dictis, atque increpat ultro:
Quod votis optastis, adest, perfringere dextra.
In manibus Mars ipse viris. Nunc coniugis esto
Quisque suae tectique memor; nunc magna referto
Facta, patrum laudes. Ultro occurramus ad undam,
Dum trepidi, egressisque labant vestigia prima.
Audentis Fortuna iuvat.
Haec ait, et secum versat, quos ducere contra,
Vel quibus obsessos possit concredere muros.
  Interea Aeneas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora Tarchon,
Qua vada non spirant, nec fracta remurmurat unda,
Sed mare inoffensum crescenti adlabitur aestu;
Advertit subito proras, sociosque precatur:
Nunc, o lecta manus, validis incumbite remis;
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Adrepta tellure semel. Quae talia postquam
Effatus Tarchon, socii consurgere tonsis,

Spumantisque rates arvis inferre Latinis,
Donec rostra tenent siccum, et sedere carinae
Omnes innocuae. Sed non puppis tua, Tarchon.
Namque, inflicta vadis, dorso dum pendet iniquo
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis;
Fragmina remorum quos et fluitantia transtra
Inpediunt, retrahitque pedes simul unda relabens.
  Nec Turnum segnis retinet mora; sed rapit acer
Totam aciem in Teucros, et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestis
Aeneas, omen pugnae, stravitque Latinos,
Occiso Therone, virum qui maximus ultro
Aenean petit; huic gladio perque aerea suta,
Per tunicam squalentem auro, latus haurit apertum.
Inde Lichan ferit, exsectum iam matre perempta,
Et tibi, Phoebe, sacrum, casus evadere ferri
Quod licuit parvo. Nec longe, Cissea durum
Inmanemque Gyan, sternentis agmina clava,
Deiecit leto: nihil illos Herculis arma,
Nec validae iuvere manus genitorque Melampus,
Alcidae comes usque gravis dum terra labores
Praebuit. Ecce Pharo, voces dum iactat inertis,
Intorquens iaculum clamanti sistit in ore.
Tu quoque, flaventem prima lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardania stratus dextra, securus amorum,
Qui iuvenum tibi semper erant, miserande, iaceres,
Ni fratrum stipata cohors foret obvia, Phorci
Progenies,—septem numero, septenaque tela
Coniciunt: partim galea clipeoque resultant
Inrita, deflexit partim stringentia corpus
Alma Venus. Fidum Aeneas adfatur Achaten:
Suggere tela mihi; non ullum dextera frustra
Torserit in Rutulos, steterunt quae in corpore Graium

Iliacis campis. Tum magnam conripit hastam,
Et iacit: illa volans clipei transverberat aera
Maeonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextra: traiecto missa lacerto
Protinus hasta fugit, servatque cruenta tenorem;
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor, iaculo fratris de corpore rapto,
Aenean petiit: sed non et figere contra
Est licitum, magnique femur perstrinxit Achatae.
Hic Curibus, fidens primaevo corpore, Clausus
Advenit, et rigida Dryopem ferit eminus hasta
Sub mentum graviter pressa, pariterque loquentis
Vocem animamque rapit, traiecto gutture; at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tris quoque Threicios Boreae de gente suprema,
Et tris, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Accurrit Halaesus,
Auruncaeque manus; subit et Neptunia proles,
Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi; certatur limine in ipso
Ausoniae. Magno discordes aethere venti
Proelia ceu tollunt animis et viribus aequis,
Non ipsi inter se, non nubila, non mare cedit;
Anceps pugna diu; stant obnixa omnia contra:
Haud aliter Troianae acies aciesque Latinae
Concurrunt, haeret pede pes, densusque viro vir.
At parte ex alia, qua saxa rotantia late
Inpulerat torrens arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestris,
Ut vidit Pallas Latio dare terga sequaci,
(Aspera quis natura loci dimittere quando
Suasit equos,) unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris:
Quo fugitis, socii? Per vos et fortia facta,

Per ducis Euandri nomen, devictaque bella,
Spemque meam, patriae quae nunc subit aemula laudi,
Fidite ne pedibus. Ferro rumpenda per hostis
Est via. Qua globus ille virum densissimus urguet,
Hac vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt; mortali urguemur ab hoste
Mortales; totidem nobis animaeque manusque.
Ecce, maris magna claudit nos obice pontus;
Deest iam terra fugae. Pelagus Troiamne petemus?
Haec ait, et medius densos prorumpit in hostis.
Obvius huic primum, fatis adductus iniquis,
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium qua spina dabat; hastamque receptat
Ossibus haerentem. Quem non super occupat Hisbo,
Ille quidem hoc sperans: nam Pallas ante ruentem,
Dum furit, incautum crudeli morte sodalis,
Excipit, atque ensem tumido in pulmone recondit.
Hinc Sthenelum petit, et Rhoeti de gente vetusta
Anchemolum, thalamos ausum incestare novercae.
Vos etiam, gemini, Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis gratusque parentibus error;
At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Euandrius abstulit ensis:
Te decisa suom, Laride, dextera quaerit;
Semianimesque micant digiti, ferrumque retractant.
Arcadas accensos monitu, et praeclara tuentis
Facta viri, mixtus dolor et pudor armat in hostis.
Tum Pallas biiugis fugientem Rhoetea praeter
Traicit. Hoc spatium tantumque morae fuit Ilo;
Ilo namque procul validam direxerat hastam:
Quam medius Rhoeteus intercipit, optime Teuthra,
Te fugiens, fratremque Tyren; curruque volutus
Caedit semianimis Rutulorum calcibus arva.

Ac velut, optato ventis aestate coortis,
Dispersa inmittit silvis incendia pastor;
Conreptis subito mediis, extenditur una
Horrida per latos acies Volcania campos;
Ille sedens victor flammas despectat ovantis:
Non aliter socium virtus coit omnis in unum,
Teque iuvat, Palla. Sed bellis acer Halaesus
Tendit in adversos, seque in sua conligit arma.
Hic mactat Ladona, Pheretaque, Demodocumque:
Strymonio dextram fulgenti deripit ense
Elatam in iugulum; saxo ferit ora Thoantis,
Ossaque dispersit cerebro permixta cruento.
Fata canens silvis genitor celarat Halaesum;
Ut senior leto canentia lumina solvit,
Iniecere manum Parcae, telisque sacrarunt
Euandri. Quem sic Pallas petit ante precatus:
Da nunc, Thybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halaesi.
Haec arma exuviasque viri tua quercus habebit.
Audiit illa deus: dum texit Imaona Halaesus,
Arcadio infelix telo dat pectus inermum.
At non caede viri tanta perterrita Lausus,
Pars ingens belli, sinit agmina: primus Abantem
Oppositum interimit, pugnae nodumque moramque.
Sternitur Arcadiae proles, sternuntur Etrusci,
Et vos, o Graiis inperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus aequis.
Extremi addensent acies; nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urguet,
Hinc contra Lausus, (nec multum discrepat aetas,)
Egregii forma; sed quis fortuna negarat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi;
Mox illos sua fata manent maiore sub hoste.
    Interea soror alma monet succedere Lauso

Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnae;
Solus ego in Pallanta feror; soli mihi Pallas
Debetur; cuperem ipse parens spectator adesset.
Haec ait; et socii cesserunt aequore iusso.
At, Rutulum abscessu, iuvenis tum iussa superba
Miratus stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu;
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego iam raptis laudabor opimis,
Aut leto insigni. Sorti pater aecus utrique est.
Tolle minas. Fatus medium procedit in aequor.
Frigidus Arcadibus coit in praecordia sanguis.
Desiluit Turnus biiugis; pedes apparat ire
Cominus. Utque leo, specula cum vidit ab alta
Stare procul campis meditantem in proelia taurum,
Advolat; haud alia est Turni venientis imago.
Hunc ubi contiguom missae fore credidit hastae,
Ire prior Pallas, si qua fors adiuvet ausum
Viribus inparibus, magnumque ita ad aethera fatur:
Per patris hospitium, et mensas quas advena adisti,
Te precor, Alcide, coeptis ingentibus adsis.
Cernat semineci sibi me rapere arma cruenta;
Victoremque ferant morientia lumina Turni.
Audiit Alcides iuvenem, magnumque sub imo
Corde premit gemitum, lacrimasque effundit inanis.
Tum Genitor gnatum dictis adfatur amicis:
Stat sua cuique dies; breve et inreparabile tempus
Omnibus est vitae: sed famam extendere factis,
Hoc virtutis opus. Troiae sub moenibus altis
Tot gnati cecidere deum; quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad aevi.
Sic ait, atque oculos Rutulorum reicit arvis.
At Pallas magnis emittit viribus hastam,

Vaginaque cava fulgentem deripit ensem.
Illa volans, humeri surgunt qua tegmina summa,
Incidit, atque, viam clipei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro praefixum robur acuto
In Pallanta diu librans iacit, atque ita fatur:
Adspice, num mage sit nostrum penetrabile telum.
Dixerat; at clipeum, tot ferri terga, tot aeris,
Quem pellis totiens obeat circumdata tauri,
Vibranti medium cuspis transverberat ictu,
Loricaeque moras et pectus perforat ingens.
Ille rapit calidum frustra de volnere telum:
Una eademque via sanguis animusque secuntur.
Conruit in volnus; sonitum super arma dedere;
Et terram hostilem moriens petit ore cruento.
Quem Turnus super adsistens:
Arcades, haec, inquit, memores mea dicta referte
Euandro: qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quidquid solamen humandi est,
Largior. Haud illi stabunt Aeneia parvo
Hospitia. Et laevo pressit pede, talia fatus,
Exanimem, rapiens inmania pondera baltei,
Inpressumque nefas: una sub nocte iugali
Caesa manus iuvenum foede, thalamique cruenti;
Quae Clonus Eurytides multo caelaverat auro:
Quo nunc Turnus ovat spolio gaudetque potitus.
Nescia mens hominum fati sortisque futurae,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta, et cum spolia ista diemque
Oderit. At socii multo gemitu lacrimisque
Inpositum scuto referunt Pallanta frequentes.
O dolor atque decus magnum rediture parenti!
Haec te prima dies bello dedit, haec eadem aufert,
Cum tamen ingentis Rutulorum linquis acervos!

Nec iam fama mali tanti, sed certior auctor
Advolat Aeneae, tenui discrimine leti
Esse suos: tempus versis succurrere Teucris.
Proxima quaeque metit gladio, latumque per agmen
Ardens limitem agit ferro, te, Turne, superbum
Caede nova quaerens. Pallas, Euander, in ipsis
Omnia sunt oculis; mensae, quas advena primas
Tunc adiit, dextraeque datae. Sulmone creatos
Quattuor hic iuvenes, totidem quos educat Ufens,
Viventis rapit, inferias quos inmolet umbris,
Captivoque rogi perfundat sanguine flammas.
Inde Mago procul infensam contenderat hastam.
Ille astu subit; at tremibunda supervolat hasta;
Et genua amplectens effatur talia supplex:
Per patrios Manis, per spes surgentis Iuli
Te precor, hanc animam serves gnatoque patrique.
Est domus alta; iacent penitus defossa talenta
Caelati argenti; sunt auri pondera facti
Infectique mihi. Non hic victoria Teucrum
Vertitur; aut anima una dabit discrimina tanta.
Dixerat. Aeneas contra cui talia reddit:
Argenti atque auri memoras quae multa talenta
Gnatis parce tuis. Belli conmercia Turnus
Sustulit ista prior iam tum Pallante perempto.
Hoc patris Anchisae Manes, hoc sentit Iulus.
Sic fatus galeam laeva tenet, atque reflexa
Cervice orantis capulo tenus adplicat ensem.
Nec procul Haemonides, Phoebi Triviaeque sacerdos,
Infula cui sacra redimibat tempora vitta,
Totus conlucens veste atque insignibus armis.
Quem congressus agit campo, lapsumque superstans
Inmolat, ingentique umbra tegit; arma Serestus
Lecta refert humeris, tibi, rex Gradive, tropaeum.
Instaurant acies Volcani stirpe creatus
Caeculus et veniens Marsorum montibus Umbro.

Dardanides contra furit. Anxuris ense sinistram
Et totum clipei ferro deiecerat orbem:
(Dixerat ille aliquid magnum, vimque adfore verbo
Crediderat, caeloque animum fortasse ferebat,
Canitiemque sibi et longos promiserat annos;)
Tarquitus exsultans contra fulgentibus armis,
Silvicolae Fauno Dryope quem nympha crearat,
Obvius ardenti sese obtulit. Ille reducta
Loricam clipeique ingens onus inpedit hasta;
Tum caput orantis nequiquam, et multa parantis
Dicere, deturbat terrae, truncumque tepentem
Provolvens super haec inimico pectore fatur:
Istic nunc, metuende, iace! Non te optima mater
Condet humi, patriove onerabit membra sepulchro:
Alitibus linquere feris; aut gurgite mersum
Unda feret, piscesque inpasti volnera lambent.
Protinus Antaeum et Lucam, prima agmina Turni,
Persequitur, fortemque Numam, fulvomque Camertem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidum, et tacitis regnavit Amyclis.
Aegaeon qualis, centum cui bracchia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Iovis cum fulmina contra
Tot paribus streperet clipeis, tot stringeret ensis:
Sic toto Aeneas desaevit in aequore victor,
Ut semel intepuit mucro. Quin ecce Niphaei
Quadriiugis in equos adversaque pectora tendit.
Atque illi, longe gradientem et dira frementem
Ut videre, metu versi retroque ruentes
Effunduntque ducem, rapiuntque ad litora currus.
Interea biiugis infert se Lucagus albis
In medios, fraterque Liger; sed frater habenis
Flectit equos, strictum rotat acer Lucagus ensem.
Haud tulit Aeneas tanto fervore furentis:
Inruit, adversaque ingens adparuit hasta.

Cui Liger:
Non Diomedis equos, nec currum cernis Achillis,
Aut Phrygiae campos: nunc belli finis et aevi
His dabitur terris. Vesano talia late
Dicta volant Ligeri. Sed non et Troius heros
Dicta parat contra; iaculum nam torquet in hostem.
Lucagus ut pronus pendens in verbera telo
Admonuit biiugos, proiecto dum pede laevo
Aptat se pugnae, subit oras hasta per imas
Fulgentis clipei, tum laevom perforat inguen;
Excussus curru moribundus volvitur arvis.
Quem pius Aeneas dictis adfatur amaris:
Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanae vertere ex hostibus umbrae:
Ipse rotis saliens iuga deseris. Haec ita fatus
Adripuit biiugos. Frater tendebat inertis
Infelix palmas, curru delapsus eodem:
Per te, per qui te talem genuere parentes,
Vir Troiane, sine hanc animam, et miserere precantis.
Pluribus oranti Aeneas: Haud talia dudum
Dicta dabas. Morere, et fratrem ne desere frater.
Tum, latebras animae, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquae vel turbinis atri
More furens. Tandem erumpunt, et castra relincunt
Ascanius puer et nequiquam obsessa iuventus.
Iunonem interea compellat Iuppiter ultro:
O germana mihi atque eadem gratissima coniunx,
Ut rebare, Venus (nec te sententia fallit)
Troianas sustentat opes, non vivida bello
Dextra viris, animusque ferox, patiensque pericli.
Cui Iuno submissa: Quid, o pulcherrime coniunx,
Sollicitas aegram et tua tristia dicta timentem?
Si mihi, quae quondam fuerat, quamque esse decebat,
Vis in amore foret, non hoc mihi namque negares,

Omnipotens ; quin et pugnae subducere Turnum,
Et Dauno possem incolumem servare parenti.
Nunc pereat, Teucrisque pio det sanguine poenas.
Ille tamen nostra deducit origine nomen,
Pilumnusque illi quartus pater ; et tua larga
Saepe manu multisque oneravit limina donis.
Cui rex aetherii breviter sic fatus Olympi :
Si mora praesentis leti tempusque caduco
Oratur iuveni, meque hoc ita ponere sentis,
Tolle fuga Turnum, atque instantibus eripe fatis.
Hactenus indulsisse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri
Mutarive putas bellum, spes pascis inanis.
Et Iuno adlacrimans : Quid si, quod voce gravaris,
Mente dares, atque haec Turno rata vita maneret?
Nunc manet insontem gravis exitus ; aut ego veri
Vana feror. Quod ut o potius formidine falsa
Ludar, et in melius tua, qui potes, orsa reflectas !
Haec ubi dicta dedit, caelo se protinus alto
Misit, agens hiemem, nimbo succincta, per auras,
Iliacamque aciem et Laurentia castra petivit.
Tum dea nube cava tenuem sine viribus umbram
In faciem Aeneae (visu mirabile monstrum)
Dardaniis ornat telis, clipeumque iubasque
Divini adsimulat capitis ; dat inania verba ;
Dat sine mente sonum, gressusque effingit euntis :
Morte obita qualis fama est volitare figuras,
Aut quae sopitos deludunt somnia sensus.
At primas laeta ante acies exsultat imago,
Inritatque virum telis, et voce lacessit.
Instat cui Turnus, stridentemque eminus hastam
Conicit ; illa dato vertit vestigia tergo.
Tum vero Aenean aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem :
Quo fugis, Aenea? thalamos ne desere pactos ;

Hac dabitur dextra tellus quaesita per undas.
Talia vociferans sequitur, strictumque coruscat
Mucronem ; nec ferre videt sua gaudia ventos.
Forte ratis celsi coniuncta crepidine saxi
Expositis stabat scalis, et ponte parato,
Qua rex Clusinis advectus Osinius oris.
Huc sese trepida Aeneae fugientis imago
Conicit in latebras ; nec Turnus segnior instat,
Exsuperatque moras, et pontis transilit altos.
Vix proram attigerat : rumpit Saturnia funem,
Avolsamque rapit revoluta per aequora navem.
Illum autem Aeneas absentem in proelia poscit ;
Obvia multa virum demittit corpora morti.
Tum levis haud ultra latebras iam quaerit imago ;
Sed sublime volans nubi se inmiscuit atrae :
Cum Turnum medio interea fert aequore turbo.
Respicit ignarus rerum ingratusque salutis,
Et duplicis cum voce manus ad sidera tendit :
Omnipotens genitor, tanton' me crimine dignum
Duxisti, et talis voluisti expendere poenas ?
Quo feror ? unde abii ? quae me fuga, quemve reducet ?
Laurentisne iterum muros aut castra videbo ?
Quid manus illa virum, qui me meaque arma secuti ?
Quosne (nefas) omnis infanda morte reliqui,
Et nunc palantis video, gemitumque cadentum
Accipio ? Quid ago ? aut quae iam satis ima dehiscat
Terra mihi ? Vos o potius miserescite, venti !
In rupes, in saxa (volens vos Turnus adoro)
Ferte ratem, saevisque vadis inmittite Syrtis,
Quo neque me Rutuli, nec conscia fama sequatur.
Haec memorans, animo nunc huc, nunc fluctuat illuc,
An sese mucrone ob tantum dedecus amens
Induat, et crudum per costas exigat ensem ;
Fluctibus an iaciat mediis, et litora nando
Curva petat, Teucrumque iterum se reddat in arma.

Ter conatus utramque viam: ter maxima Iuno
Continuit, iuvenemque animi miserata repressit.
Labitur alta secans fluctuque aestuque secundo;
Et patris antiquam Dauni defertur ad urbem.
At Iovis interea monitis Mezentius ardens
Succedit pugnae, Teucrosque invadit ovantis.
Concurrunt Tyrrhenae acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes, vastum quae prodit in aequor,
Obvia ventorum furiis, expostaque ponto,
Vim cunctam atque minas perfert caelique marisque,
Ipsa inmota manens: prolem Dolichaonis Hebrum
Sternit humi, cum quo Latagum, Palmumque fugacem:
Sed Latagum saxo atque ingenti fragmine montis
Occupat os faciemque adversam; poplite Palmum
Succiso volvi segnem sinit; armaque Lauso
Donat habere humeris, et vertice figere cristas.
Nec non Euanthen Phrygium, Paridisque Mimanta
Aequalem comitemque; una quem nocte Theano
In lucem genitori Amyco dedit, et face praegnans
Cisseïs regina Parin: Paris urbe paterna
Occubat; ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis
Actus aper, multos Vesulus quem pinifer annos
Defendit, multosque palus Laurentia, silva
Pastus arundinea, postquam inter retia ventum est,
Substitit, infremuitque ferox, et inhorruit armos:
Nec cuiquam irasci propiusque accedere virtus,
Sed iaculis tutisque procul clamoribus instant:
Ille autem inpavidus partis cunctatur in omnis,
Dentibus infrendens, et tergo decutit hastas:
Haud aliter, iustae quibus est Mezentius irae,
Non ulli est animus stricto concurrere ferro;
Missilibus longe et vasto clamore lacessunt.
Venerat antiquis Corythi de finibus Acron,

Graius homo, infectos linquens profugus hymenaeos :
Hunc ubi miscentem longe media agmina vidit,
Purpureum pennis et pactae coniugis ostro :
Inpastus stabula alta leo ceu saepe peragrans,
(Suadet enim vesana fames) si forte fugacem
Conspexit capream, aut surgentem in cornua cervum,
Gaudet, hians inmane, comasque adrexit, et haeret
Visceribus super incumbens ; lavit inproba taeter
Ora cruor :
Sic ruit in densos alacer Mezentius hostis.
Sternitur infelix Acron, et calcibus atram
Tundit humum exspirans, infractaque tela cruentat.
Atque idem fugientem haud est dignatus Oroden
Sternere, nec iacta caecum dare cuspide volnus :
Obvius adversoque occurrit, seque viro vir
Contulit, haud furto melior, sed fortibus armis.
Tum super abiectum posito pede nixus et hasta :
Pars belli haud temnenda, viri, iacet altus Orodes.
Conclamant socii laetum paeana secuti.
Ille autem expirans : Non me, quicumque es, inulto,
Victor, nec longum laetabere : te quoque fata
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mixta Mezentius ira :
Nunc morere : ast de me divom pater atque hominum rex
Viderit. Hoc dicens eduxit corpore telum.
Olli dura quies oculos et ferreus urguet
Somnus : in aeternam clauduntur lumina noctem.
Caedicus Alcathoum obtruncat, Sacrator Hydaspen ;
Partheniumque Rapo et praedurum viribus Orsen :
Messapus Cloniumque Lycaoniumque Ericeten ;
Illum infrenis equi lapsu tellure iacentem,
Hunc peditem pedes. Et Lycius processerat Agis :
Quem tamen haud expers Valerus virtutis avitae
Deicit ; at Thronium Salius, Saliumque Nealces,
Insignis iaculo et longe fallente sagitta.

Iam gravis aequabat luctus et mutua Mavors
Funera, caedebant pariter pariterque ruebant
Victores victique; neque his fuga nota, neque illis.
Di Iovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores;
Hinc Venus, hinc contra spectat Saturnia Iuno.
Pallida Tisiphone media inter milia saevit.
At vero ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quam magnus Orion,
Cum pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas;
Aut, summis referens annosam montibus ornum,
Ingrediturque solo et caput inter nubila condit:
Talis se vastis infert Mezentius armis.
Huic contra Aeneas, speculatus in agmine longo,
Obvius ire parat. Manet inperterritus ille,
Hostem magnanimum opperiens, et mole sua stat;
Atque oculis spatium emensus, quantum satis hastae:
Dextra mihi deus et telum, quod missile libro,
Nunc adsint! Voveo praedonis corpore raptis
Indutum spoliis ipsum te, Lause, tropaeum
Aeneae. Dixit, stridentemque eminus hastam
Iecit; at illa volans clipeo est excussa, proculque
Egregium Antoren latus inter et ilia figit;
Herculis Antoren comitem, qui missus ab Argis
Haeserat Euandro, atque Itala consederat urbe.
Sternitur infelix alieno volnere, caelumque
Adspicit, et dulcis moriens reminiscitur Argos.
Tum pius Aeneas hastam iacit: illa per orbem
Aere cavom triplici, per linea terga, tribusque
Transiit intextum tauris opus, imaque sedit
Inguine; sed viris haud pertulit. Ocius ensem
Aeneas viso Tyrrheni sanguine laetus
Eripit a femine, et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,

Ut vidit, Lausus; lacrimaeque per ora volutae.
Hic mortis durae casum, tuaque optima facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, iuvenis memorande, silebo.
Ille pedem referens et inutilis inque ligatus
Cedebat, clipeoque inimicum hastile trahebat.
Prorupit iuvenis, seseque inmiscuit armis;
Iamque adsurgentis dextra plagamque ferentis
Aeneae subiit mucronem, ipsumque morando
Sustinuit; socii magno clamore secuntur,
Dum genitor gnati parma protectus abiret;
Telaque coniciunt, proturbantque eminus hostem
Missilibus. Furit Aeneas, tectusque tenet se.
Ac velut, effusa si quando grandine nimbi
Praecipitant, omnis campis diffugit arator,
Omnis et agricola, et tuta latet arce viator,
Aut amnis ripis, aut alti fornice saxi,
Dum pluit in terris, ut possint sole reducto
Exercere diem: sic obrutus undique telis
Aeneas nubem belli, dum detonet omnis,
Sustinet, et Lausum increpitat, Lausoque minatur.
Quo moriture ruis, maioraque viribus audes?
Fallit te incautum pietas tua. Nec minus ille
Exsultat demens. Saevae iamque altius irae
Dardanio surgunt ductori, extremaque Lauso
Parcae fila legunt: validum namque exigit ensem
Per medium Aeneas iuvenem, totumque recondit;
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro,
Inplevitque sinum sanguis; tum vita per auras
Concessit maesta ad Manis, corpusque reliquit.
At vero ut voltum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit,
Et mentem patriae subiit pietatis imago.

Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Aeneas tanta dabit indole dignum ?
Arma, quibus laetatus, habe tua ; teque parentum
Manibus et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem :
Aeneae magni dextra cadis. Increpat ultro
Cunctantis socios, et terra sublevat ipsum,
Sanguine turpantem comptos de more capillos.
  Interea genitor Tiberini ad fluminis undam
Volnera siccabat lymphis, corpusque levabat
Arboris acclinis trunco. Procul aerea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum iuvenes : ipse aeger, anhelans,
Colla fovet, fusus propexam in pectore barbam ;
Multa super Lauso rogitat, multumque remittit,
Qui revocent, maestique ferant mandata parentis.
At Lausum socii exanimem super arma ferebant
Flentes, ingentem, atque ingenti volnere victum.
Adgnovit longe gemitum praesaga mali mens.
Canitiem multo deformat pulvere, et ambas
Ad caelum tendit palmas, et corpore inhaeret.
Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextrae,
Quem genui ? Tuane haec genitor per volnera servor,
Morte tua vivens ? Heu, nunc misero mihi demum
Exsilium infelix ! nunc alte volnus adactum !
Idem ego, gnate, tuom maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriae poenas odiisque meorum :
Omnis per mortis animam sontem ipse dedissem !
Nunc vivo, neque adhuc homines lucemque relinquo !
Sed linquam. Simul hoc dicens attollit in aegrum
Se femur, et, quamquam vis alto volnere tardat,
Haud deiectus, equum duci iubet. Hoc decus illi,
Hoc solamen erat ; bellis hoc victor abibat

Omnibus. Adloquitur maerentem, et talibus infit:
Rhaebe, diu (res si qua diu mortalibus ulla est)
Viximus. Aut hodie victor spolia illa cruenta
Et caput Aeneae referes, Lausique dolorum
Ultor eris mecum : aut, aperit si nulla viam vis,
Occumbes pariter. Neque enim, fortissime, credo,
Iussa aliena pati et dominos dignabere Teucros.
Dixit, et exceptus tergo consueta locavit
Membra, manusque ambas iaculis oneravit acutis,
Aere caput fulgens, cristaque hirsutus equina.
Sic cursum in medios rapidus dedit. Aestuat ingens
Uno in corde pudor, mixtoque insania luctu,
Et furiis agitatus amor, et conscia virtus.
Atque hic Aenean magna ter voce vocavit.
Aeneas adgnovit enim, laetusque precatur :
Sic pater ille deum faciat, sic altus Apollo!
Incipias conferre manum.
Tantum effatus, et infesta subit obvius hasta.
Ille autem : Quid me erepto, saevissime, gnato
Terres? Haec via sola fuit, qua perdere posses.
Nec mortem horremus, nec divom parcimus ulli.
Desine : iam venio moriturus, et haec tibi porto
Dona prius. Dixit, telumque intorsit in hostem ;
Inde aliud super atque aliud figitque volatque
Ingenti gyro : sed sustinet aureus umbo.
Ter circum adstantem laevos equitavit in orbis,
Tela manu iaciens ; ter secum Troïus heros
Inmanem aerato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula taedet
Vellere, et urguetur pugna congressus iniqua,
Multa movens animo iam tandem erumpit, et inter
Bellatoris equi cava tempora conicit hastam.
Tollit se adrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, eiectoque incumbit cernuos armo.

Clamore incendunt caelum Troesque Latinique.
Advolat Aeneas, vaginaque eripit ensem,
Et super haec : Ubi nunc Mezentius acer, et illa
Effera vis animi? Contra Tyrrhenus, ut auras
Suspiciens hausit caelum, mentemque recepit:
Hostis amare, quid increpitas, mortemque minaris?
Nullum in caede nefas; nec sic ad proelia veni;
Nec tecum meus haec pepigit mihi foedera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro:
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia : hunc, oro, defende furorem;
Et me consortem gnati concede sepulcro.
Haec loquitur, iuguloque haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

NOTES.

NOTE.—S. G. refers to Smith's *Smaller Latin Grammar.* (Murray, 3*s.* 6*d.*)

2. **divom**: the archaic genitive plural occurs very frequently throughout the book, especially in the forms *virum*, *socium*, in proper names, e.g. *Graium*, and regularly in patronymics like *Aeneadum*. Besides these uses in poetry, it is regularly used in prose in the names of weights and measures and declinable cardinal numerals. Notice the spelling *vo*, *uo*, which is more correct than *vu* or *uu*.

4. **Dardanidum**: fr. *Dardanidae* (not *-es*); see last note.

5. **tectis**: the abl. of place without a preposition is common in poetry, but in prose is confined to names of towns and small islands in consonantal and -i stems, and to a few other words, such as *parte*, *loco*, *laeva*, *terra*, *marique*, etc.

6. **quianam**: *quia* is either the old instrumental singular (cp. Eng. *why?*) or accusative plural (cp. *quid?* = *why?*) of *qui*, retaining in this word its interrogative force. The suffix *-nam* is a merely intensive particle.

7. **iniquis**: cp. v. 303, *n.*

9. **quis**: the rule is that *qui* is adjectival, asking the quality; *quis* substantival, asking the name; but *quis* is often, as here, used adjectivally.

10. **sequi . . . lacessere**: infinitive, in place of the usual *ut* clause after verbs of advising. This use is found in all Latin writers; it is the object infinitive extended to causative verbs on the analogy of its original use as dative of a verbal noun with such verbs as *dare* and *facere*. Cp. vv. 119, 366, 439.

11. **ne arcessite**: in prohibitions with *ne*, the present imperative is used only in poets; the more common use is the perfect subjunctive, or a periphrasis with *noli* or *cave*. Cp. v. 372, *n.*

12. The allusion is to the 2nd Punic War, 218—202 B.C., when Hannibal crossed the Alps from Spain, and within the first three years almost overthrew Rome. "Shall throw the opened Alps on Rome" is a short way of saying, "Shall cross them and throw himself

upon Rome." *Olim* (from *ille*, old form *olle*) means "at that time," whether past, as usually, or future—"some day." Vergil occasionally uses it in a third sense of "continually," "ever and anon;" *e.g.* V., 124, *saxum quod tunditur olim fluctibus.*

15. **sinite**: "let it be." The use is similar to that noticed in v. 598. **placitum**: "that I have decided on."

16. Sc. *dicit.*

18. Notice the hiatus in the 2nd foot, S. G. § 765, *Obs.* 5. The interjections *O*, *a*, *heu* are never elided. **potestas**: abstract for concrete.

19. "What else can there be for us to appeal to?" *Sit* is potential subjunctive, *i.e.* conditional with the hypothesis suppressed, implying uncertainty, S. G. § 429; and *queamus* is subjunctive, owing to the consecutive force of *quod*, S. G. § 479.

20. **ut**: "how." The subjunctives are due to the dependent question, S. G. § 433. *Insultare*, "to leap upon," and so "to spurn," usually takes a dative of the object. Here it is used absolutely.

23. **quin**: v. 470, *n.*

24. **aggeribus**: ablative of place, often used by Vergil without a preposition. Cp. v. 5, *n.* **moerorum**: archaic spelling for *murorum.*

29. **equidem**: v. 793, *n.* For the allusion, see Index, *s.v.* Venus. *Restant* is "remain to be completed."

31. **invito numine**: abl. of attendant circumstances (ablative absolute), not to be taken with *sine.*

32, 33. **luant—iuveris**: both jussive, S. G. §§ 444, 420. Compare the verbs in vv. 46—50. **secuti**: sc. *Italiam petiere.*

34. **quisquam**: this pronoun is used with negatives and in questions which imply a negative statement. Cp. v. 65. Besides these uses *quisquam* can only be used in comparative clauses. *Ullus* resembles *quisquam* in all its uses, except that *quisquam* is usually substantival and *ullus* adjectival. Cp. S. G. § 386.

36. **repetam**: future simple. The verb means "to seek again," and so "to recall." When Aeneas had landed at Eryx, Juno persuaded the women to fire his ships that, deprived of the means of further voyaging, he might be compelled to cease from his wanderings, and to reside in Sicily (Book V., 606 *foll.*) Iris (v. 38) was the messenger who had carried out Juno's design.

37. Juno persuaded Aeolus, king of the winds, to raise a storm, which wrecked Aeneas' fleet on the shores of Africa (Book I., 50 *foll.*)

38. **nubibus**: ablative of motion from, cp. v. 73. Unusual in prose without a preposition, except with names of towns, smaller islands, and *domo, rure, humo.*

40. **movet**: *sc.* Juno; implied in *quisquam*, v. 34. **superis**: dative, cp. S. G. § 292—"on to the upper air." Her home was properly in the nether world. For Allecto, see v. 761, *n.*

42. **super**: "I am not concerned about power." **ista**: "those things which you have promised."

44. **det**: for the mood, cp. *queamus*, v. 19, *n.*

47. **nepotem**: Ascanius was son of Aeneas, and therefore grandson of Venus.

48. **sane**: concessive, "granted that A. be tossed."

50. **valeam** (so *liceat*) is jussive subjunctive. **pugnae**: dative, cp. S. G. § 292.

51. **Amathus**: the final *-us* is long because representing the Greek diphthong *-ous*. Paphŭs, however, has short *-us*, representing Greek *-ŏs*.

54. **premat**: indirect jussive subjunctive regularly joined without *ut* to *facio*, *volo*, *curo*, etc. It is a survival of the time when what afterwards developed into the dependent subjunctive introduced by a conjunction, e.g. *ut*, was independent of the main verb, and the idea was conveyed only by the mood. Cp. in English, "he commanded: let them go," and "he commanded that they should go." Carthage was a favourite city of Juno (*Aen.*, I., 15), so that its victory would be to Juno's gratification. **inde** = ab Ascanio. Cp. the use of *hinc* (IX., 763) = "from them."

56. **medium**: sc. *eum*, as subject of the infinitives *evadere* and *fugisse* after *iuvit*.

58. **Pergama** (-orum) or Pergamum (-i) was the citadel of Troy and in poetry often stands for Troy itself.

59. **cineres**: the accus. with *insido* is a mark of Augustan Latin.

61. **iterum revolvere**: "unroll a second time," *i.e.* "repeat." In IX., 391, *iter omne revolvens*, the word signifies "to trace *back*." The metaphor of *volvo* is from a book which was written upon a *roll* of parchment.

63. For the omission of a verb of speaking, cp. v. 15.

65. **-que**: we should say "or," not "and;" but *quisquam* in an interrogative sentence virtually equals *nullus*—"no god and no man." Cp. v. 34.

66. **sequi**: for infin. after *coegit*, cp. v. 10, *n*. **hostem** is predicative.

67. **petiit**: the final syllable is long by an affected archaism.

68. **num**: "surely I did not." The plural is that of majesty, so called, still used in royal edicts, etc. Cp. v. 880. It is masc., either (1) = "Juno and the gods on her side," or (2) in imitation of the Greek use of the masc. pl. by women when speaking of themselves. The infinitives are again preferred to the prose construction with verbs of advising. Cp. v. 10, *n*.

71. **Tyrrhenam fidem**: "the loyalty of the Etruscans." See Index.

72. **quis deus**. Cp. v. 9, *n*.

73. **hic**: adverb, not masc. of the pronoun, which would only be used by Juno of herself in the plural. Cp. v. 69, *n*.

74. **Italos**: the construction is accus. and infin.: "it is shameful that . . . ." The oblique clause in such a case is logically the subject of the impersonal verb. So in v. 84.

77. **quid, face**: the accus. and infin. construction is kept up as though *quid* were identical in *syntax* with *indignum est* as it is in *sense*. In regular course we should have "*quid quod Troiani ferunt* . . . ." So also in v. 79.

79. **pactas**: "betrothed maidens."

80. Notice the emphatic positions of the contrasted words, *pacem* and *arma*. The first and last words of a hexameter line are those most emphasised when emphasis is desired.

81. **Graium** : genitive plural, cp. v. 2, *n*. *Graii* is another name for the collective Greeks, like *Danai ; Argolici*, *Achivi*, and *Pelasgi* rather specify particular sections of the whole people.

82. **pro** : "instead of." It was thus she brought Aeneas out of Troy.

83. Cf. IX., vv. 107—122, and X., vv. 220—223. *Nymphas* here = *Nereidas*, "sea-nymphs."

85. **absit** : jussive subjunctive : "let him stay away."

88. **fluxas** : "wavering." Notice the past active participle from the intransitive *fluo*, as if from a deponent *fluor*. **tibi** is ethic dative. S. G. § 290.

89. The allusion is to Venus' action in prompting Paris to carry off Helen. Cf. Introd., § 3.

90. **consurgere** : instead of this use of the infinitive as a genitive verbal noun with *causa*, *cur consurgerent* would be found in prose. Cp. IX., 12, *Nunc tempus equos*, *nunc poscere currus*.

92. **adulter** : Paris. Cf. Introd., § 3.

96. **orabat** : "pleaded," delivered her *oratio*.

98. **silvis** ; locative ablative. Cp. v. 5, *n*. Besides its merely privative sense of "blind," *caecus* means, sometimes, "causing blindness," or "misleading," sometimes (as here) "unseen," or "difficult to understand."

101. **infit** : "begins to speak," used absolutely. Cp. *incipit*, v. 5. The verb is only used in this form.

102. **solo** : like *silvis*, v. 98—"in its foundations."

103. **posuere** : intransitive. This use of *pono* is rare ; but cp. v. 240, *n*. The perfect expresses the suddenness of the action, as in Georg. I., 330, *terra tremit*, fugere *ferae*. **placida** : proleptic—"to calmness ; " cp. v. 232, *n*.

104. **animis** : may be taken as an instrumental ablative, or as locative ablative, or as dative ; like *moenibus invitant*, IX., 676, where see note, U.C.C. edition. The locative is perhaps best.

107. **secat spem** : this is an archaism ; *secat* comes from the old word seco = sequor, from which comes sector, sectio, secta. *Seco*, I cut, is quite a different word.

108. "I will make no distinction whether he be Trojan or Rutulian." *Fuat* is an old present subjunctive, formed from the root *fu-* of *fui*, *fueram*, etc., and common in old Latin. The subjunctive is that of indirect question (S. G. § 433), in which construction the use of *-ne* instead of *an* with the second alternative is not uncommon, especially if no particle is used with the first.

110. **Troiae** : i.e. *Troianorum*.

111. **solvo** : "free (from their destiny)."

113—115. The lines are repeated from IX., vv. 103—5. The oath by Styx, the river of Hades, whose king was Jove's brother Pluto, was the most solemn of all oaths.

116. **aureo** : scanned as a spondee (— —) by synaeresis of *eo.* (S. G. § 766). So in v. 129, *Menestheō;* v. 378, *deēst ;* v. 396, *semianimes* (— ◡ ◡ —) ; v. 487, *eadem* (— —).

117. **medium** : predicative, "in their midst."

118. **circum** : adverb ; *omnibus portis*, ablative of place.

119. **sternere . . . cingere** : the infinitive is used as though *instant* were a verb of "being eager." This use is in its origin an extension of that explained in v. 10, *n.*, to the auxiliary and kindred verbs of willing and being able, *i.e.* it is an object-infinitive.

120. **legio** is not used in the literal sense of "legion," but "the band."

122. **rara** : "thin," because their numbers were so few. *Corona* is common in the sense of a "ring" of onlookers.

123. **Hicetaonius** : an unusual form of patronymic, like *Agamemnonius* and *Lycaonius* (v. 749).

128. **Lyrnesius** : "from Lyrnesus," a small town in Mysia (the southern portion of Asia Minor), sacked by Achilles, the place where he found Briseis.

131. **moliri** : "to work at," "prepare." It always implies effort and strain.

133. **caput** : cp. v. 157, *n.* Such phrases may be rendered, "*having* his head bare," etc.

134. **dividit** : "cleaves," *i.e.* is "set" in gold, so as to divide it, as it were. *decus*, "ornament," is in apposition with *gemma.*

136. The rhythm is Greek (cp. IX., 647), and hence the hiatus in *bu|xō aut*|, and the quadrisyllable at the end. *Terebinthus* is ebony. Oricum was a town in the north of Epirus, on the upper part of the Hadriatic Gulf.

137. **cervix** : the singular of this word is mainly poetical ; Cicero, Sallust, and most prose writers never use anything but the plural.

140. **calamos** : "arrows" made of reeds.

141. **Maeonia** : the Homeric name for Lydia, *q.v.* Index. *Domo* is an ablative of origin—"sprung noble from thy Lydian house." There is again an hiatus in the 4th foot of this verse. Cp. v. 136.

144. **moerorum** : cp. v. 24. The achievement of Mnestheus, who drove Turnus out of the camp and compelled him to leap into the Tiber, occupies the close of Book IX.

145. **hinc** = ab hoc, *i.e.* from Capys. **urbi** : *i.e.* Capua, the capital of Campania, either founded or rebuilt by the Etruscans when their power extended to that region. Campania lies between Latium and Lucania, on the W. coast, and includes Naples, Baiae, Cumae, etc.

148. **castris** : the dative after *ingredior* is very unusual, but is on the analogy of the dative after verbs compounded with certain prepositions. Cp. S. G. § 292. *Insto* and *intervenio* are other instances of verbs compounded with *in*, which sometimes take the dative, sometimes the accusative. *Ingressus* may be taken (1) with *ut* (= *ingressus est*), or (2) as a participle, *ut* going with *adit* and the rest of the sentence as far as *preces* (153).

152. **rebus** : possessive dative : "what ground for confidence human fortunes have."

154. **ferit**: "ratifies," because treaties were ratified by the sacrificing (*ferire*) of a pig. **libera fati**: "set free of fate," *i.e.* "left free by destiny to take such a course." For this Greek use of the genitive, see S. G. § 284, and note on v. 326.

155. **gens Lydia**: cp. *Lydorum*, IX., 11; Index, *s.v. Etruscus*. *Lydia* is here the adjective, not the proper noun. *Divom*, cp. v. 2, *n.*

156. The hiatus in the 4th foot is helped here by the full stop at *duci*, cp. vv. 136, 141.

157. **prima**: "the first place." Substantival accusative plural. **subiuncta leones**: the accusative *leones* is retained as the direct object after *subiuncta*, the passive of a transitive verb which governs an accusative in the active, and is an imitation of a similar Greek idiom, though it closely borders on and in fact runs into the use of the accusative of extent. Cp. Horace, *laevo suspensi loculos tabulamque lacerto*, "(boys) with satchel and writing-tablet hanging from their left shoulder." This use must be distinguished from such phrases as *scissa comam*, *accingitur ensem*, which correspond to the regular use of the Greek middle verb with a direct object, "tearing her hair," "he girds a sword upon himself." *Rostro* is dative after the verb compounded with *sub*, S. G. § 292.

158. **Ida**: not the mountain, but the nymph mentioned also in IX., 177. Her image stood above the beak (stem) of the vessel, and beneath it was carved a pair of lions.

161. **quaerit sidera**: sc. *ex Aenea*,—"asks Aeneas about the stars, their path through the dark night." *Iter* is in loose apposition to *sidera*. The genitive *opacae noctis* corresponds to a pair of attributive adjectives, "the dark, nocturnal path." As guiding the voyager along his way, the stars are themselves called the path.

164, 165. The subjunctives are those of indirect question depending on the idea of "saying" in *cantus movete* (= canite).

165. **pelago**: "over the sea." Cp. IX., 122, *pontoque feruntur*. The locative ablative without a preposition is commonly found when there is included the idea of *extension through* or *over* with verbs of motion, i.e. *the road by which*. So in v. 102, *tremefacta solo tellus*, "right through to its foundations." Cp. v. 540.

166. **princeps**: predicative adjective, "was the first to . . ." "led the way and . . .". **aerata**: the beaks of ancient vessels were of bronze for ramming purposes. Here is meant a gilded figure-head representing a tiger; in v. 171 a similar figure-head represents Apollo.

168. **quis**: archaic dative plural (also ablative), originally instrumental. The dative is possessive with *erant* understood.

169. **goryti**: "quivers," a Greek word originally meaning a bow-case. **humeris**: locative ablative, cp. v. 5, *n.*

173. **belli**: S. G. § 276, 2.

175. **interpres**: a go-between of gods and men, *i.e.* one who interprets gods to men.

176. The Etruscans were famous for their skill in divination by the entrails of victims, the stars (*astrology*), lightning, and the flight or notes of birds (*augury*).

178. **acie**: this ablative falls under the general heading of instrumental; cp. the ablative with expressions of plenty and want, S. G. § 318.

180. **Etrusca solo**: "Tuscan by its position, but originally from Alpheus." Index, *s.v.* Pisae.

181. **equo**: may be either dat. or abl. with *fidens;* so *armis.* Cp. v. 345, *n.*

183. **Caerete domo**: "who are from Caere, their home." Ablative of origin, or of place whence. S. G. §§ 261, 310. *Caere* is more commonly an indeclinable noun. The Minio is a small stream north of Caere.

184. **intempestae**: "unhealthy." The word usually signifies "unseasonable."

186. **transierim**: the (potential) subjunctive of mild assertion, in its origin an hypothetical statement, with the condition suppressed. S. G. § 430. **paucis**: ablative. The person is here regarded as an instrument or means rather than as an agent, which would be expressed by *a paucis.* It is not dative of the agent (S. G. § 293), as is shown by the line *fido comitatus Achate. Comitor* is one of the many deponent verbs of which the past participles may have a passive sense (S. G. § 525).

188. The line is "the most obscure in Vergil," and cannot be explained because we do not know the legend. *Erat* must be supplied to both *amor* and *insigne* (which is here a substantive). "Love was your shame, your blazon that of your father's form," *i.e.* a swan, because Cycnus, the father of Cinyras and Cupavo, was changed into a swan. Madvig and Nettleship, however, take *amor* as vocative and *vestrum* as applying to *amor* (= Cupid and his mother), "the swan's feathers are a reproach, O Love, to thee and thy mother, and the blazon of thy father's form."

190. For the legend, see Index, *s.v.* Phaethon.

192. **duxisse**: a rare use for *induxisse*, "put on."

194. **comitatus**: here deponent. **classe**: properly an ablative of instrument. To express the notion of "together with" the ablative, as a rule, requires the preposition *cum*, but it is occasionally found alone, the idea of instrumentality being still felt. *E.g.* in Livy and Caesar in military phrases like *triginta navibus in Africam transgressus*, etc. *Aequales* are those who are one's equals in age.

195. **ille**: the figure-head, representing a Centaur in act to hurl down a stone. The Centauri were a fabulous mountain-race of Thessaly, half man, half horse.

196. *Minor* is constructed with a dative of the person threatened, and accusative of the thing with which he is threatened.

199. **Mantūs**: Greek genitive of *Manto*, daughter of Tiresias or of Hercules. The "Tuscan river" is Tiber, so called, as in Horace, because it formed the boundary between Latium and Etruria.

202. "Her races were threefold, and four were the tribes of each." *Populus* is a smaller division of the entire *gens*, or nation. The three races were the Etruscans, Gauls, and Veneti. Mantua was certainly

an Etrurian town at one time, and, according to Vergil, was the capital of a league of twelve states such as was usual in Etruria.

204. **in se**: Mezentius is said to arm against himself those who assist Aeneas because it was through hatred of Mezentius (see Index) that they lent support to the Trojans.

206. Mincius is the river of Mantua which rises in Lago di Garda (Benacus). Hence it is called son of Benacus, the ablative being that of origin. S.G. § 310. Here it stands, like Centaurus, as the name and figure-head of a ship, a bust of the river-god crowned with rushes. **pinu**: "ship," because built of pine. So *abies*. The mention of one part or feature to express the whole is termed *synecdoche*.

207. **centena**: = *centum*. Vergil often uses the distributive (either sing. or pl.) for the cardinal numerals for metrical reasons. Cp. v. 213, *ter denis = triginta*, and v. 565, *centum cui bracchia dicunt, centenasque manus*. This is regular in prose with such nouns as have no singular, or none in the same sense as the plural, e.g. *bina castra*. **arbore**: by *metonymy*, "oars," because made of trees. It also suggests the bulk of the oars. So *marmore*, v. 208, "the sea," because smooth and gleaming as marble.

209. **et**: couples *Triton* with *concha*. **coerula**: may agree either with (i) *concha* or (ii) *freta*. We might also take *concha* as ablative of the instrument, in which case *caerula* must agree with *freta*, and *et* couples *inmanis* and *exterrens*, both agreeing with *Triton*.

213. **navibus**: for the case see note on *classe*, v. 194.

214. **subsidio**: predicative dative with verb of motion (only used with *praesidio*, *auxilio* and *subsidio*). Cp. S. G. § 297. **Troiae**: dative of indirect object. **salis**: "the salt sea." *Aere* refers to the bronze prows, v. 166, *n*.

216. **Phoebe**: the sister of Phoebus, and goddess of the moon as he god of the sun. She is called also Luna, Artemis, Trivia, Diana, and Hecate.

218. **clavom**: distinguish (1) *clavos*, a nail, stripe, or tiller; (2) *clava*, a club; (3) *clavis*, a key.

219. **suarum**: the rule that *suos* refers to the subject of the sentence does not, of course, hold good when it qualifies the subject or a word which, like *comitum* here, is an extension of the subject. It then generally refers to the direct, or (as here) to the indirect, object. Cp. *Hannibalem sui cives e civitate eiecerunt*, "His fellow-citizens banished Hannibal." If for *sui cives* the words *cives suae civitatis* were substituted, the construction would resemble that of the present passage.

220. **Cybebe**: Index, *s.v.* Cybele.

221. In Book IX., 80 *foll.*, Vergil describes how Jupiter, at the prayer of Cybele, changed into sea nymphs the ships of the Trojans when attacked by Turnus. **e navibus**: "instead of ships;" the preposition is often so used of the material or earlier condition; cp. *scriba ex quinqueviro fieri*, "to turn clerk after being a commissioner."

223. **ad litora**: "hard by the beach." Simple place at is expressed by *in*, while *ad* signifies "in the direction of," or "near," of presence after motion.

224. **lustrant**: "go around." The primary meaning of the word seems to be "to purify by walking round with solemn services." Hence we get the double meaning "to go round," whether physically or mentally, and "to worship."

225. **fandi**: genitive of relation, expressing that *in point of which* an epithet is applied (poetic). S. G. § 285.

226. **dorso**: ablative of measure. S. G. § 321.

228. **deum gens**: "offspring of the gods," an unusual sense of *gens*.

230. They had been ships (v. 206, *n.*) of pine wood. **Idaeae**: with *pinus* by hypallage or transference of epithet from *vertice*.

231. **pelagi**: remember that *pelagus* is of neuter gender, and forms (Greek plural) *pelage* (nom. and accus. only).

232. **praecipitis**: "was driving us headlong." Notice the proleptic use of the adjective, *i.e.* it is expressive of the result of the verb's action. Cp. v. 103, *premit placida aequora pontus.*

235. **deas**: the more usual syntax would be the dative *dedit* (*nobis*) *esse deis.* Cp. IX., 92, *prosit nostris in montibus ortas* (*esse*).

237. **Marte**: "War." Such personifications are common. Cp. *Venus* = love, *Bacchus* = wine, *Ceres* = corn, *Volcanus* = fire, *Iuppiter* = the sky, *Minerva* = wit.

238. **loca**: "position." The neuter form of the plural of *locus* usually signifies "connected spots," *i.e.* "regions;" the masculine form signifies "separate spots," *e.g.* passages in books. The distinction is not, however, essential.

239. **Arcas eques**: "the Arcadian horsemen." Like *pedes* and *miles*, *eques* is commonly used as a collective noun. No mention has been made of this cavalry by Vergil; we must suppose they had been sent by Euander the Arcadian to support the Trojans.

240. **iungant**: intransitive, equivalent to *iungant se.* Vergil uses in a similar way many verbs commonly transitive, e.g. *pono* (v. 103), *tendo*, *misceo*, *praecipito*.

243. **Ignipotens**: Vulcan, the god of fire. **oras**: "edges." The word *ora* originally meant the "extremity" of anything; hence the edge of the land, "the shore," and *oras belli*, "the end of the war," its "issue."

244. **putaris**: = *putaveris.* Cp. *fugarat* (v. 257).

247. **modi**: "well knowing the way" to do so. The genitive is the object of the action implied in the adjective *ignara.* Substantives and adjectives are used in this way with the genitive, just as transitive verbs are used with an accusative. See S. G. § 276, 2.

250. **Anchisiades**: S. G. § 179 (i) 3. Aeneas is meant.

251. **supera convexa**: "the vault above." The use of the neuter adjective as a substantive is exceedingly common in Vergil and Livy, though less frequent in earlier Latin. Cp. *alta* (of sky or sea), *profundum*, *siccum*, etc., and a large number of prepositional phrases

like *ex occulto, per tacitum.* Adjectives of less than three terminations are rarely so used.

252. **parens**: Cybele; *q.v.*, Index. **cordi**: commonly explained as a predicative dative from *cor* (dative of result, S. G. § 297), like *frugi, fraudi*; and hence used like an indeclinable adjective. It may, however, have been originally a locative form analogous to *heri, domi,* etc.

253. **ad frena leones**: "broken to the bit." The prepositional phrase is virtually equivalent to an adjective, as in the expression *servos ad cyathos* = "a cup-bearer," *libertus ad epistolas* = "a secretary."

254. **pugnae princeps**: "be my leader in the fight." The imperative is to be supplied from the jussive subjunctives (S. G. § 444) which follow. **propinques**: the verb is naturally intransitive, but cp. the use of *ruo.*

255. **secundo**: "favourable." The word is a gerundive which has lost its gerundival force, and survives only as an adjective from *sequor*, to follow; and hence it means (1) following; and so (2) favourable; or (3) next, second. For the form compare *volvendus*, "rolling"; *blandus*, "kindly"; *oriundus*, "springing," etc.

256. **revoluta**: observe that *dies* is here feminine. The rule is that in the singular it is feminine when meaning an *appointed* day, and almost always when it means *time, period of time,* as in the English "a day will come."

257. **fugarat**: cp. v. 244, *n.*

258. **sequantur**: jussive subj., indirect, the direct form being *sequimini.* There is no ellipse of *ut*, for *edicit sequantur* differs from *edicit ut sequantur* just as "I bid you go" differs from "I order you to go." In the former case the subj. is a command, in the latter it is to be classed as final, and the clause takes the place of an object. The same applies to *aptent, parent.* Cp. vv. 54, *n.*, 443, 525.

261. **deinde**: used here to strengthen *cum*, as in the common phrase *tum deinde.*

264. **quales**: the connection is loose, and the comparison general, not particular. The Trojans do not hurl their arrows like cranes, but their voices sound like those of cranes migrating, extraordinarily far-reaching.

265. **Strymoniae**: from the river Strymon, in the south-west corner of Thrace, the boundary between that country and Macedonia. The gender of *grus* is common. **aethera**: Greek acc., S. G. § 40. Cp. *aëra, thoraca* (v. 337), *lampada, cratera,* and many proper names, such as *Pallanta,*

266. **secundo**: "favourable," "joyful." See note on v. 255.

267. **videri**: historic infinitive. It can only be used when no stress is laid upon the time, duration, or sequence of things, the infinitive mood being "timeless." Hence its use in describing hurried, involved states or actions.

269. **respiciunt**: "they look back and see." **adlabi**: "the whole sea gliding in with the fleet." **classibus**: cp. v. 191, *n.*

270. **capiti, cristisque**: possessive datives, with *apex* and *vertice* respectively: we might almost equally well have the poss. gen.

272. **liquida**: "clear." A common epithet of the atmosphere. Cp. *liquet*, it is clear; *liquescit*, it becomes clear. **cometae**: a Greek noun declined like geometres, cp. S. G. § 18; hence masculine *sanguinei*.

273. **lugubre**: adverbial accusative. Cp. *horrendum stridens; intonuit laevom; dulce loquens*, and *sublime volans* (v. 664). **Sirius**: here an adjective, more usually a noun = the Dog-star (*a Canis Maioris*), whose rising heralds the dog days.

274. **aegris**: either (1) a perpetual epithet; or (2) proleptic, showing the result of "ille . . . nascitur."

275. **laevo**: "baleful." Like *sinister*, the word has a secondary meaning of "ill-omened," except when applied technically to Roman augury, when it signifies "lucky."

277. **praecipere. . . . pellere**: either (1) the infinitives are used as simple substantives in apposition with *fiducia*, as a kind of analysis of his confidence—"his courage, the seizing of the shore, failed him not;" or (2) the construction may be explained as a survival of the original sense of the infinitive, viz., dative of a verbal noun, denoting work contemplated—"courage for occupying the shore." A parallel usage to (2) is *tempus* (*est*) *humo tegere papaver*, "it is time to sow poppies."

278. **ultro**: differs from *ultra* both in form and meaning. It expresses the occurrence of something more than was to be expected or required. So here—"of his own accord," or "in spite of what had occurred." It may often be rendered "actually," "even." Its force is intensified by its position in the emphatic places and its repetition. (The emphatic places of a hexameter are the beginning and the end.) The line is probably wrongly inserted here from IX., 127.

279. **perfringere**: "to break through their ranks with force of arm." The infin. here is a nominative case, subject to *adest*, and explained by the *quod* clause.

280. **viris**: possessive dative.

281. **referto**: "recall the mighty deeds and merits of your sires." The future imperative is used with express reference to the time following, or to some particular case that may occur, and is rare, except in legal formulae. *Laus* signifies (1) "praise"; (2) as here, "praiseworthy deed." Cp. IX., 197, *laudum percussus amore*, "smitten with a passion for praiseworthy deeds."

283. **trepidi**: sc. *sunt illi*. *Egressis* is the usual possessive dative.

286. **possit**: the indirect question depends on the idea of enquiry in the words *versat secum* = "ponders."

288. **pontibus**: "by gangways" or "bridges," used for landing purposes. The ablative is instrumental. On *servare* see v. 267, *n*., and cp. v. 299.

289. **languentis**; genitive with *pelagi*, with participial force. **brevibus**: here a substantive, "shallows." They jumped ashore between the ebb and flow of the surf.

290. **per remos alii**: a verb must be supplied from the sense of the previous context, e.g. *expositi sunt*. They either slid down them (*per* = along), or merely made use of them (*per* = by means of), as buoys in the waves.

291. **spirant** : the mood shows that the clause is merely adjectival, not an indirect question depending on *speculatus*. *Spirant* expresses the "soughing" of the waves as well as their rise and fall, like the bosom of one breathing.

292. **inoffensum** : passive ; "not struck upon anything."

295. **tollite, ferte** : the notion is that of making the vessel leap and rise under the force of the oars.

297. **frangere** : another instance of the free use of the infinitive. Cp. v. 10, *n.*, and v. 119, *n.* Here it takes the place of an object-accusative. In prose *recuso* often takes a subjunctive clause with *quin*, *quominus*, or *ne*.

301. **siccum** : cp. v. 251, *n.* The tenses in this line require attention.

302. **innocuae** : "unharmed." In prose the word is active = "doing no harm." Cp. the double use of *infestus* and *penetrabilis*.

303. **iniquo** : "cruel." The word is the negative of *aecus* in the three senses of (1) level ; (2) just, fair ; (3) kind. *Dorsum*, a "back," hence a "ridge."

305. **solvitur** : "breaks up." **in undis** (not *in undas*), simply shows place where.

306. **transtra** : cross-benches on which the rowers sat.

310. **canunt** : "the trumpets sound." The common usage is in the phrase *receptui canere*, "to give the signal for retreat" where the subject (e.g. *signum* or *tubicen*) is not expressed. *Signa* is nominative. Cp. Livy, XXVII., 15, *canere inde tubae*.

311. **omen pugnae** : "a forecast of the fight." A similar phrase occurs ix. 53, *principium pugnae*, in a similar construction. In each instance the noun is in loose apposition with the entire clause to which it is coupled. The "forecast" was not Aeneas in person, but the manner in which he rushed to the fight. Cp. VI., 222, *Pars ingenti subiere feretro*, *triste ministerium*, "A part put their shoulders to the huge bier : a sad office."

312. **virum**: cp. v. 2, *n.* *Ultro* is used just as in v. 278—"without waiting to be first attacked."

313. **huic** : possessive dative. **perque . . . per** : the repetition of *per* is regarded as a kind of copula. Cp. VII., 327. "*Odit et* ipse pater Pluton, *odere* sorores Tartareae monstrum."

317. **Cissea** : Greek accusative, like *Rhoetea*, v. 399, from nominative in *-eus*.

318. **Gyan** : accus. of Gyas, like *Aenean*. **clava** : v. 218, *n.*

319. **leto** : prose would require *ad letum* instead of the dative, unless *leto* be taken as an ablative of the means. The first explanation is the more probable on the analogy of *demiserit Orco*, etc. Vergil makes free use of the dative for the accusative with preposition, regarding it rather as a kind of indirect object than as the goal of

motion. E.g. *it clamor coelo; quam ponto iaciunt; proiecit pelago.* **nihil**: "not at all," adverbial acc., v. 273, *n.*; S. G. § 254.

322. **praebuit**: when *dum* means *while* in the sense of *so long as, all the time that*, it is followed by the same tense of the indicative as that in the main clause. So here: *iuvere . . . dum . . . praebuit.*

323. **clamanti**: with *Pharo*, = *clamantis Phari*: possessive dative going closely with *ore*. Cp. v. 270.

324. **malas**: acc. of limitation, S. G. § 251.

325. **nova gaudia**: appositive to Clytium—"your new delight."

326. **amorum**: for the case see S. G. § 284; and cp. *libera fati*, v. 154—"without a thought for the loves of thy young comrades which were ever thine." The genitive in such instances is dependent upon the idea of separation. The genitive and the ablative having run together in Greek, the so-called genitive has the functions of both cases, and the regular Greek usage may have aided the same idiom in Latin, though originally independent in development.

327. **iuvenum**: adjective with *amorum*, transferred to the relative clause by a common idiom. **iaceres . . . . ni foret.** The secondary tenses of the subjunctive in conditional sentences express imaginary suppositions relating to the (*a*) present, or (*b*) past. Such suppositions are known to be contrary to the fact and the events which they suppose are known not to be occurring or not to have occurred. Here *iaceres* relates to the present, and implies *non iacet.*

329. **septena**: distributive for cardinal—"their seven shafts." Cp. note on v. 207.

330. **coniciunt**: compounds of *iacio* in primary tense forms drop the initial *-i* in writing. The sound was retained in pronunciation as a semi-vowel (= English *y*), whence the quantity of the preceding syllable. So *dēicit, rēicit, ādicit, trāicit.*

331. **stringentia**: proleptic—"turned them aside, so that they merely touched him." Cf. v. 232, *n.*

334. **torserit**: the emotional future-perfect, used to emphasise the coming result rather than the actual event. Cp. IX., 785, *iuvenum primos tot miserit Orco?* Translate—"not one shall my hand *be found to* have hurled." **steterunt**: notice the short penultimate, not uncommon in poetry, e.g. *dedĕrunt, exiĕrunt, fuĕrunt.* It is really a survival of the more original form; cp. *dedront* on inscriptions. The antecedent to *quae* is to be supplied by *eorum* (*telorum*), partitive genitive depending upon *ullum.* *Graium:* cp. v. 81, *n.*

338. **subit**: "comes to succour." In IX., 344, it is used in the opposite sense of "coming upon by surprise," and in X., 371, it denotes "succeeds to," "follows on." All three meanings arise from the root signification of "coming close up to."

340. **protinus**: with *fugit*—"flies onwards."

341. **dextera**: here of the whole arm = *lacertus.* Either *dextra* or *dextera* is used in poetry as the metre requires. In prose only the syncopated form is usual. **nervis**: "by the sinews," instrumental ablative.

345. **Curibus**: ablative of origin with *Clausus*—"C. of Cures."

corpore : *fido* occasionally takes an ablative (causal) instead of the more usual dative. Cp. v. 181, *n*.

350. **Threicios** : Boreas, god of the North Wind, was fabled to dwell amongst the mountains of Thrace, one of which was Ismarus (also the name of a lake and town at its base). The adjectives from *Thracia* or *Thrace* are (1) *Thrācius;* (2) *Thrēĭcius;* (3) *Thrax*.

353. The Aurunci dwelt in the valley of the Liris, in Campania, and are possibly identical with the *Ausonii*.

355. **certatur** : "the fight was fought." Intransitive verbs admit only of an impersonal passive. Cp. *itur*, *ventum est*, v. 710.

357. **animis** : the winds are personified, and hence they are spoken of as having "courage" and "strength."

361. "Close pressed, stands foot by foot and man by man." The case of *pede* and *viro* is probably ablative (locative); cp. *mucrone induat*, v. 681; *corpore inhaeret*, v. 845; and other writers use *haereo* with an ablative. On the other hand *pede* may = *pedi*, and be an instance of archaism. Cp. *triumviri* aere *flando feriundo*, where *aere* is distinctly a dative of work contemplated.

362. **rotantia** : here intransitive. So Vergil uses *pascentes* (agnos) = "grazing;" *volventes* = "whirling (volventibus annis)." For other verbs so used see v. 240. *n*.

363. **ripis** : "from the banks," ablative of motion from with *diruta*.

364. **Arcadăs** : S. G. § 40. They were cavalry (v. 239), and hence unaccustomed to fighting as infantry.

365. **Latio** : "to the Latins." Abstract for concrete; cp. *senectam* = "grey hairs," v. 192; *volnera* = "wounds," v. 140.

366. **quis** = *quibus;* v. 168, *n*. **dimittere** : see on v. 10. *Quando* here = *quando quidem*, "since." Notice the double relative. Such a sentence as "which whoso says" is very common in Greek, and not rare in Latin; e.g. *quibus qui utantur*. In modern English the double relatives are replaced by two demonstratives: "and they who use these things." So with *quae cum*, *quae ubi*, etc.

367. **unum quod** : "the one thing which was left." The relative refers to the following line.

369. **per vos** : either (1) "by yourselves and your brave deeds," cp. v. 597, *n*.; or (2) the *vos* does not belong to the preposition (which governs *facta—nomen—bella—spem*), but is the object after a (suppressed) verb of adjuring. The construction is a Graecism, and an exact parallel occurs *Aen*., IV., 314, *per ego has lacrymas dextramque tuam te . . . miserere domus labentis*, "By these tears and thy right hand I entreat thee pity a falling house." Cp. the phrase *per te deos oro*. **et** must here be treated as the first in a series of conjunctions, and either rendered "both," or omitted in translating.

372. **fidite ne** : the mood and the inversion of the order are alike inadmissible in prose, which employs the subjunctive for prohibitions in the second person, and frequently for other persons also, the usual tense being the perfect (cp. v. 11, *ne arcessite*).

373. **virum** : cp. v. 2, *n.*

374. **hac** : sc. *via.* **Pallanta** : cp. the accusatives in vv. 413, 424. **alta** : "great."

376. **totidem** : sc. *quot sunt illis*—"they have but one life, two hands, apiece, and we have the same."

377. **obice** : for the spelling, see on *coniciunt*, v. 330. The word is common in gender.

378. **deest** : monosyllabic by *synaeresis*, S. G. § 766. So *dehinc*, IX., 480. **fugae**: the usual dative after compounds of *sum*. **Troiamne** : cp. v. 108, *n.* *Troia* here = the camp-settlement of Aeneas : cp. v. 240.

379. **medius** : proleptic, "burst upon the ranks of the enemy so as to be right in the midst of them," almost = *medios in hostes.*

381. **pondere** : ablative of quality or description, with *saxum.* Cp. S. G. § 319.

382. **discrimina dabat** : "made a division." *Dare* is often thus used with adjectives (e.g. *dare vasta* = *vastare ; placidum dare* = *placare*), also frequently with nouns, as *dare sonitum* = *sonare*, *fugam dare* = *fugere.* The same expression occurs in a different sense in v. 393. For the scansion cp. vv. 67, 433.

384. **super** = *desuper*, "from above." **occupat** : "take unawares." The verb rarely means "to occupy," but commonly contains the idea of doing something before another can prevent it, and so "surprising," or, with infinitive, "forestalling."

386. **morte** : causal ablative with *incautum.*

391. **Daucia** : an adjective, with *proles*—"offspring of Daucus." *Simillima* is here used absolutely, *sui* being understood.

392. **suis** : dative of the agent, regularly used with the gerundive, and sometimes, as here, with the passive participle ; also with adjectives in *-bĭlis.* We should have expected *vestris*, as the verbs are all in the second person.

393. **discrimina** : "made cruel distinction between you." See note on v. 382.

394. **caput** : the final syllable is lengthened by *arsis*, *i.e.* by the stress of voice which falls upon the first syllable of the metrical foot. Cp. v. 720, *profugūs hymenaeos.* **Euandrius** : because Pallas was Euander's son.

395. **suom** : "its owner," substantival. So in Catullus, *suamque norat*—"knew its own mistress."

396. **semianimes** : four syllables (— ⏑ ⏑ —), by synaeresis of the semi-vowel *i* (= *y*). Cf. on v. 330, and cp. v. 404, below. Like *inermis*, and some other adjectives, the word is also declined *semianimus, -a, -um.* In v. 404 it may be nom. or abl.

399. **praeter** : adverbial with *fugientem*, to which *biiugis* belongs as an ablative of instrument.

400. **traicit** : v. 330, *n.*

401. **Ilo** : here a dative of the indirect object. In the preceding line it is dative of advantage.

403. **curru** : ablative of separation. S. G. § 306.

404. For the scansion see v. 396.

405. **optato** : the use of the participle or adjective without a noun as an ablative absolute is found in Latin of the best period. Other examples are *inexplorato*, "without enquiry;" *sereno*, "in fine weather;" *tacito*, "when it was quiet," *necopinato*, *consulto*, *augurato*, etc. It becomes common after the age of Augustus.

410. **socium** : genitive plural. Cp. v. 2, *n.*

411. **bellis** : ablative of part concerned. S. G. § 322.

412. **tendit** : intransitive, as in IX., 377, *nihil illi tendere contra.* See v. 240, *n.* **conligit** : "gathers himself up and braces his arms about him."

417. **silvis** : locative ablative.

418. **canentia** : "that grew white or faded in death," an actual phenomenon of physical decay.

419. The three **Parcae** (Fates), Clotho, Lachesis, and Atropos, spin and sever the thread of man's life. The "laying on of hands" was a legal form of claiming an object.

422. **fortunam atque viam** : "a lucky path," by hendiadys.

423. **quercus** : *i.e.* Pallas would consecrate an oak to the river-god, and hang upon it the spoils of his slain enemy. **tua** : "an oak that shall be thine shall hold," etc.

425 : **inermum** : from the nominative *inermus*, *-a*, *-um*; cp. note on *semianimes*, v. 396.

426. **caede viri tanta** : (i) viri = Halaesus, "by the death of so great a hero," *tanta* referring to *caede* by hypallage, or (ii) *viri* = Pallas, "the hero's wide death-dealing." *Viri* is objective genitive in (i), subjective genitive in (ii). S. G. §§ 267, 268. With *perterrita* sc. *esse* in accus. and infin., after *sinit.*

427. **pars ingens belli** : in apposition to Lausus; cp. II., 6 : *Et quorum pars magna fui.*

430. **Graiis** : dat. of the agent, cp. v. 392, *n.* The Trojans are elsewhere called *reliquiae Danaum*, "the remnant left by the Greeks."

433. **sinit** : the final syllable is lengthened by false archaism in the case of verb-forms in *-it* of the 3rd conjugation, after the analogy of the originally long forms of the 4th conjugation. Cp. *petiīt*, v. 67.

435. **quis** : v. 168, *n.*

438. **sua** : cp. v. 219, *n.* Pallas was slain by Turnus, and Lausus by Aeneas.

439. **soror** : Juturna, a nymph; as was her mother Venilia (v. 76). **succedere** : cf. v. 10, *n.* Prose would require *ut succedat.*

442. **soli mihi** : "Pallas is my due alone, and I would his sire were here to see (me kill him)." In the construction of *cuperem adesset* cp. 258, *n.* For the imperfect subjunctive *cuperem*, "I could have wished," see S. G. § 446, *Obs.* 1.

444. **aequore** : derived from *aecus*; the word means any level surface, and hence often = "plain," as again in vv. 451, 569. **aequore iusso** : "from the ordered ground," *i.e.* "from the ground they are ordered to leave."

445. **abscessu** : "on the withdrawal of the R." Ablative of circumstance.

449. The *Spolia Opima* were properly won by the commander of an army by slaying with his own hand the commander of the opposite force. They were only won three times in Roman history : (1) by Romulus, (2) by Cossus (428 B.C.), and (3) by Marcellus (222 B.C.)

451. **aequor** : cp. v. 444, *n.*

453. **pedes** : the quantity (◡ ◡) shows that the word is the nominative singular—"as a foot soldier."

455. **in proelia** : a variation for the simple accusative *proelia* after *meditor*. Cp. v. 478, *strinxit de corpore* for *strinxit corpus.*

458. **ire** : historic infin. Cp. v. 267, *n.* **qua** : "by any means." The quantity shows it to be ablative (sc. *viā*). **adiuvet** : "to see if chance would any way aid him." This use of *si* is really a case of suppression of the apodosis. It may be supplied *in thought*—"he began to advance, *hoping to prevail* if," etc. **ausum** is masculine.

461. **adsis**: cp. v. 258, *n.*, for the construction.

462. **sibi** : S. G. § 288. Dative of disadvantage with *rapere.*

463. **victorem** : predicative with *me* understood.

466. **Genitor** : Jupiter, as father of Hercules by Alcmena.

470. **quin** : "why even." The uses of *quin* (compounded of the adverb *qui*, "how," and the negative *ne*) are three : (1) in object-clauses (subjunctive), dependent upon a verb of hindering, or any negative notion ; (2) in direct questions, in urgent commands or exhortations, with the indicative—"why . . . not?" usually indicating surprise that the thing is not so ; (3) introducing as a climax a new and exceptional assertion, as here. It also (4) represents the pronoun *qui*, "who," followed by a negative, e.g., *nemo est quin fleat* = *nemo est qui non fleat.*

471. **Sarpedon** : son of Jupiter and Laodamia, and prince of Lycia. He fought for the Trojans and was slain by Patroclus.

473. **arvis** : abl. of motion from with *reicit.*

477. **molita** : "forcing its way," v. 131, *n.* **oras** : v. 243, *n.*

478. On *strinxit* see v. 455, *n.*

481. **mage** : archaic form, neuter of *magis*. **penetrabile** : used also in other places in Vergil in an active sense, e.g. *penetrabile frigus*, "piercing cold." Adjectives in *-bilis* are mostly passive in meaning, e.g. *tolerabilis*, "that can be borne."

483. **obeat** : concessive subjunctive—"though the bull's hide covered it with so many folds."

485. **moras** : abstract for concrete—"barrier." **loricae** : genitive of material : "barrier consisting in the corselet."

487. **una eademque** : *ĕādem* scans as a spondee by synaeresis of *e.* The final syllable of *sanguis* in *arsis* is long, as originally.

488. **super** : as *adsistens* would require an object in the dative (*cui* not *quem*), *super* must be taken as a preposition, not as an adverb.

492. **qualem** : *i.e.* Euander deserved to see his son dead as the consequence of his alliance with Turnus' enemies.

494. **parvo** : ablative of price (originally an instrumental ablative).

Haud parvo = *permagno*, by *litotes* or *meiosis* ("smoothness" or "lessening"), which uses a pair of negatives to replace one positive term, so modifying the bareness of the positive statement. So in English, "I am not sorry" = "I am rather glad," but not so strong as the bare "I am glad."

496, 497. **pondera . . . nefas**: another hendiadys, cp. 422, *n*. The heavy belt was of metal, embossed with the (story of the) crime of the Dănăids, the daughters of Dănăus, who murdered their husbands, the fifty sons of Aegyptus, on the eve of their weddings. Only one, Hypermnestra, spared her husband, Lynceus. *Baltei* is a spondee by synaeresis.

497. **nefas**: abstract for concrete = "the horrible deed," "the scene of horror."

502. **nescia**: on this depend the genitives *fati*, *sortis* (S. G. § 276, 2) by the usual idiom, and also the infinitive *servare*. Such an infinitive is an extension of the ordinary prolative infinitive with verbs, e.g. *nescio servare*. It was extended to adjectives partly in imitation of similar Greek idioms (δεινὸς λέγειν, etc.), and is very commonly so used by Horace; e.g. *indoctus pati*, *nescius cedere*, *audax perpeti*. Hence perhaps arose the use with nouns, as in *fiducia praecipere*, v. 277.

503. **magno**: like *parvo*, v. 494—"a time when he shall have wished for unharmed Pallas bought at a great price," *i.e.* "with that he could buy Pallas' safety." The time comes in *Aen*. XII., 940, when Aeneas' inclination to spare Turnus is checked by the sight of Pallas' belt, which the latter was wearing. *Intactus Pallas* = "the safety of Pallas," just as *urbs capta* may mean "the capture of the city," especially in phrases like *post urbem captam*, etc.

504. **ista**: as if Vergil were addressing (1) his readers, "these spoils which you see," or (2) Turnus, "those spoils of thine."

506. **frequentes**: "in crowds." The word rarely means "frequent."

509. **cum**: with the indicative = "at the time when," *i.e.* "while nevertheless thou leavest."

511. **tenui discrimine**: "are in a narrow breach in respect of death," *i.e.* "are but a hand's breadth removed from death;" descriptive ablative. *Discrimen* (from *discerno*) properly means "a division," and hence "that which divides;" so *discrimen leti* = "the space which divides one from death." The accus. and infin. (*esse*) depends upon the action of reporting in *auctor*. *Succurrere* is constructed with *tempus* (*esse*) as in the example quoted on v. 277.

513. **proxima quaeque**: "whatever is near." *Quisque*, coupled with a superlative, regularly takes the place of our English "all" with an adjective. It is more usual in the singular than the plural, e.g. *optimus quisque* = "all good men."

514. **limitem**: "drives a line" of slaughtered warriors, *i.e.* leaves it to mark his track.

516. **mensae**: as described in VIII., 182.

517. **Sulmone**: S. G. § 310.

519. **inferias inmolet**: "to sacrifice as offerings to the shades."

It was believed that the spirit (*umbra*, *Manes*) of a dead man was pleased with sacrifices, particularly if the victims were his enemies. The mood is due to the final force of *quos*. S. G. § 478. So *perfundat*. The victims in this case are to be slaughtered over the funeral pyre upon which the body of Pallas is to be consumed.

522. **astu** : "skilfully." The word is only used in the ablative before the silver age. **subit** : here in the sense of "stoops."

524. **Iuli** : objective genitive, "the hopes that centre in growing Iulus."

525. **serves** : v. 258, *n*.

527, 528. **facti infectique** : "wrought and unwrought gold."

528, 529. **non** : qualifies the whole of the following sentence, *i.e.* both *vertitur* and *dabit*. **hic vertitur** : "turn upon me." *Hic* (here adverb), both as pronoun and adverb, is often used to refer to the 1st person = "here," *i.e.* "on my existence." **dabit discrimina** : "will not make so great a difference."

531. **talenta** : transferred to the relative clause like *iuvenum*, v. 327. The construction of *parco* with an accusative as here is perhaps an archaism, being only found elsewhere in early Latin. *Gnatis* is dative of advantage.

533. **ista** : "that of which you speak." *Iste* is regularly used to refer to something already mentioned. **prior** : we should use an adverb, "first."

536. **cervice** : cp. v. 137, *n*. **capulo** : *tenus* is also constructed with the genitive (as in v. 210), but in the prose of Cicero only with the ablative. It always follows the word that is dependent on it.

537. **procul** : predicate, sc. *est*. **Triviae** : v. 216, *n*. She was called Trivia as goddess of the "meeting ways" (*tri-*, stem of *tres*, and *via*) where she was worshipped.

538. **infula** : a fillet of wool tied upon a band (*vitta*) and worn upon the brows of priests and suppliants. **redimibat** : archaic form of the imperfect indicative of the 4th conjugation. **tempora** : is here the "temples" of the head. **sacra vitta** : may be (1) abl. of quality, "a fillet with a holy band," or (2) instrumental abl., "whose temples a fillet wreathed with its holy band."

540. **campo** : cp. v. 165, *n*.

542. **Gradive** : an epithet of Mars as the god of advance (root *grad*, cp. *gradior*) in war.

543. **instaurant acies** : either (i) "repair the ranks" or (ii) "renew the fight." For *stirpe*, cp. *Sulmone*, v. 517.

544. **montibus** : poetical ablative of place whence. Prose would require a preposition to be added.

548. **caeloque** : "and haply exalted his soul to heaven," *i.e.* was proudly confident. The use of the dative is like that noticed in v. 319, *n*. Cp. also *terrae*, v. 555.

551. **Fauno** : dative of indirect object of person interested. Cp. IX., 546, *Maeonio regi sustulerat*. With *ardenti* must be understood *Aeneae*.

553. **inpedit**: either (i) "fastens" "nails to his breast," but (ii) it may also be taken that the spear was thrown, and "hampered the shield by sticking into it."

555. **terrae**: poetical for *ad terram*, v. 319, *n.*

556. **super**: adverbial, "standing over him."

563. **agri**: the usual genitive of thing lacking or supplied. Cp. IX., 26, *Dives equom, dives pictai vestis et auri*, S. G. § 276, 5.

564. **Amyclis**: locative. It was a small town on the coast between Circeii and Terracina, said to be a colony from the Spartan town of the same name. A number of false alarms of attacks by foes resulted in an order being issued that no one should again give such a warning; hence the town was surprised and captured, and hence also the epithet *tacitae* was applied to it.

565. **Aegaeon**: called by the gods *Briareus*, one of the three sons of Heaven and Earth, hundred-handed and fifty-headed.

566. **ignem**: subject to *arsisse*, which is intransitive: with *bracchia* and *manus* is to be understood *fuisse*. *Oribus* and *pectoribus* are poetical locative ablatives.

569. **aequore**: "the plain," cp. v. 444, *n.*

571. **tendit**: intransitive, as in v. 412.

574. **currus**: rhetorical plural for the singular *currum*. Cp. vv. 590, 592, 596.

581. Aphrodite and Apollo saved Aeneas from Diomedes during the Trojan war; Poseidon saved him from Achilles. Liger means that he will not get off so easily from Latin warriors.

584. **Ligeri**: possessive dative with *dicta*, "Liger's words."

586. **pendens in verbera**: "leaning forward to lash" his horses. The expression is like *consurgit in ensem*, IX., 749.

590. **arvis**: cp. v. 165, *n.*

593. **ex hostibus**: with *umbrae*, "shadows thrown by foes."

597. **per**: the second *per* governs *parentes*, which is attracted to the relative clause. Cp. v. 327. The first *per* may be taken, as in v. 369, either (i) by supplying *oro* to govern *te*, and making the construction of each *per* belong to *parentes;* or (ii) it may be taken as governing *te*—"by thyself and by thy fathers."

598. **sine**: the construction of *sino* with an accusative (= Greek ἐάω) is rare, but the absolute use in v. 15 approaches to it, and we have it in full IX., 620, *sinite arma viris.*

599. **pluribus**: ablative of instrument, with *oranti*, "pleading at still greater length."

600. **ne desere**: cp. vv. 11, *n.*; 372, *n.*

601. **recludit**: "lays open." The particle *re-* in composition expresses reversal, and so in some words gives to the compound a sense exactly the opposite of that of the simple verb, e.g. *refigo* = to loosen; *retego* = to uncover; *retexo* = to unravel. *Pectus* is in apposition to *latebras.*

606. **ultro**: v. 278, *n.*, "unaddressed."

610. **viris**: possessive dative with *dextra.* **pericli**: participles in *-ns* govern the case of the verb; but the same words when used as

adjectives take, in poets and later writers, an objective genitive. *Patiens periclum* = a man who is enduring peril; *patiens pericli* = a man able to endure peril. Cp. S. G. § 276 (end).

611. **submissa**: "humbly." English uses the adverb; but in Latin the adjective is often preferred, particularly when referring to emotional states.

613. **si . . . foret**: with the punctuation of the text, *si . . . foret* is the protasis, and *non . . . negares* the apodosis of a conditional sentence of the form of that explained in v. 327, *n*. *Namque* has then the unusual sense of "surely," for which there is no parallel, although *enim* is so used, and *nempe* (with which *namque* is connected, and whose meaning may here be archaically imitated) regularly has this sense. If, however, with some editors, we put a note of exclamation after *foret*, *si* then introduces a wish; cp. *O mihi praeteritos referat si Iuppiter annos!* This is really a case of ellipse of the apodosis, which would be something like "it would be well." *Namque* ("for") is then somewhat out of its regular place, as it occasionally is in Vergil.

615. **pugnae**: S. G. § 292, *Obs.* 2.

619. **Pilumnus**: father of Venilia, and (as in v. 76) grandfather of Turnus. *Quartus pater* is a synonym for *abavos*, "great-great-grandfather," Vergil here apparently following some other version of the legend.

623. **meque hoc**: "And if thou understandest that this is my will," *i.e.* if it be understood that only a respite is allowed, not entire escape.

625. **indulsisse vacat**: "there is room for me to have thus far indulged you," *i.e.* "I may grant you this much." The perfect tense is used because the action is viewed as already accomplished. *Vacat* is impersonal.

626. **venia**: concrete, "act of grace." The English word "favour" has the same abstract and concrete sense as *venia*.

628. **gravaris**: "which you grant so grudgingly in speech," *lit.* "in regard to which you are annoyed in speech." *Quod* is an accusative of limitation, such as regularly goes with verbs of emotion, *gaudeo*, *laetor*, etc. Hence arose the use of *quod* = because; e.g. *gaudeo* (*id*) *quod ades* = "I am pleased because you are here" (*lit.* "as to your being here").

630. **manet**: with an accusative *maneo* = "to await;" with a dative it = "to be reserved for." **veri**: for the genitive, see v. 326, *n*.

632. **ludar**: *ut* introducing a wish is poetical; the prose form is *utinam*, and it is regularly followed by the optative subjunctive, or subjunctive of wish. Cp. S. G. § 444.

637. **in faciem**: "equips with Dardan weapons into the guise of Aeneas," *i.e.* "so as to represent Aeneas." *In* with the accusative ordinarily represents motion, and gives here the picture of the transformation in its process. **visu**: S. G. § 544.

641. **qualis**: the antecedent (*talem figuram*) is suppressed, as often in the case of correlatives. In the next line the full construction would

be *talis figura qualia sunt somnia quae*, etc. ; the correlatives being understood from *qualis*, and the noun attracted to the relative clause.

649. **ne desere** : cp. v. 11, *n.* **thalamos pactos** : ironical, "the promised marriage" with Lavinia. *Pactos* is from *pacisco.*

652. **ventos** : so in IX., 312, *aurae omnia discerpunt.*

653. **coniuncta** : "moored to the edge of a lofty cliff." *Crepido* κρηπίς, a rising bank or elevation ; *crepido saxi* probably means "a projecting rock." *Coniungo* usually takes a dative or the ablative with *cum* ; occasionally the ablative alone, like *haereo.*

654. **scalis . . . ponte** : two ways of expressing the same thing ; a ladder which served as a bridge to the land. Cp. v. 658.

655. **Clusinis** : "of Clusium," for which see Index.

657. **conicit** : cp. v. 330, *n.* **segnior** : predicative.

658. **moras . . . pontis** : "the barrier of the bridge," the two nouns being co-ordinated in syntax just as in v. 654. For this sense of *mora*, cp. v. 485. *Pontis* is here used in the plural by a common Vergilian usage which thus expresses a *complex* thing, one consisting of a plurality of parts.

659. **Saturnia** : Juno, the daughter of Saturn.

660. **revoluta** : "ebbing." Or it may express the backward swirl of the water which follows when a vessel is suddenly moved.

662. **morti** : cp. v. 319, *n.*

664. **sublime** : cp. v. 273, *n.*

665. **medio aequore** : the ablative of place where can stand without a preposition, even in prose, if *totus* or *medius* be used as an attribute.

666. **salutis** : "without gratitude for his safety." The genitive may be regarded as an extension of that of "respect in which the epithet is applied," as in *fandi doctissima*, v. 225 : or it may be taken as analogous to that which follows Greek privative adjectives, *e.g.* ἄγευστος κακῶν.

668. **tanton'** : i.e. *tantone.* The ellipse of short final *e* was common in Latin. Cp. *audin?* (= *audisne?*), *ain?* (= *aisne?*), *neu* and *seu* by the side of *neve* and *sive*, *dic*, *duc*, *fac*, *animal* (= *animale*), etc. *Crimen* is here used in its primary sense of a "charge," or "reproach," and *ducere* in the less usual sense of "to consider."

669. **expendere** : the subject is *me*, understood from the line above.

670. **quem** : for *qualem*, "in what sort?" With the reading of the text (*reducet*), *fuga* is "my escape from this peril ;" but if *reducit* be read (Conington) it will be "my flight from the field."

672. **quid** : "what is to be said of." The usage is very common, and the ellipse is easy to supply in thought. So *quid quod . . . ?* "what of the fact that, etc."

673. **quosne** : the interrogative particle joined to the relative is rare ; it is repeated from v. 671, and it converts the relative clause into a fresh question, the irregularity indicating the speaker's excitement. Note carefully that *quos* is not the interrogative. *Infanda morte* must be taken as a poetical ablative of place, "in the grip of an unspeakable death."

674. **cadentum** : for metrical reasons the genitive plural of present

participles must end in *-um* in hexameter verses except where there occurs elision of the final *m* (*ecthlipsis*). So we have *venantum*, *sonantum*, *balantum*, etc.

675. **ago** : the present indicative is often used in questions relating to the speaker's present or prospective action = "What am I doing?" or "on the point of doing?" **dehiscat** : potential subjunctive. Cp. v. 19, *n.*

678. **Syrtis** : gen. sing. The name is more usually found in the plural, *Syrtes*. It was the name of the great bays on the north coast of Africa, eastward of Tunis, which abound in quicksands, and means "the drifts." Hence, generally, "a quicksand."

679. **sequatur** : subjunctive after *quo* final (= *ut eo*). S. G. § 478.

681, 682. **mucrone induat** : dubitative subjunctive. The phrase is an inversion of the usual *induo me veste*, and means to "wrap oneself about one's sword," *i.e.* "to fall upon it."

681, 683. **an induat . . . an iaciat**: *an . . . an* cannot stand for *utrum . . . an*, but the usage is an extension of that in which *an* occurs in apparently single questions, the first alternative being unexpressed (S. G. § 415).

686. **animi** : locative, like *domi*, *belli*, *humi*, etc., "pitying the warrior in her heart." *Animi* is so used with verbs, e.g. *angor*, *pendeo*, and with adjectives, e.g. *aeger*, *fidens*, *integer*. The main objection to classing this usage with that mentioned in S. G. § 285 (genitive of respect) is that the latter is only found in comparatively late writers, while *animi pendeo* occurs in the earliest.

688. **urbem** : Ardea. See Index, *s.v.* Turnus.

692. **viro** : objective dative after *instant*. The repetition of *uni* is an artificial trick to express excitement or intense feeling.

694. **exposta** : = *exposita*, by syncope (a term applied to the omission of a vowel in the middle of a word) of the third syllable. So *imposta*, *reposta*, *periclum*, *saeclum*, etc.

697. **humi** : one of the few instances of the survival of the locative case as such in Latin. That case originally ended in *-ĭ*, which in the *o-* stems became *oi*, passing to *ī* by coalition with the stem vowel *o*. In the *i-* stems it was confused with the ablative, and *ī* was regarded as the proper locative ending in Latin (hence *humi*, *ruri*, *domi*, etc.), except in the first declension, where traces still remain of the old true locative form, e.g. *Romae* = *Roma-ĭ*. **cum quo** : Cicero prefers the enclitic *-cum* with the ablative of the relative and personal pronouns, e.g. *quocum* (or *quicum*), *mecum*, etc.

699. **occupat** : cp. v. 384, *n.* The direct object of the verb is *Latagum*, but this is made more particular by the addition of the further explanatory accusatives *os faciemque*. Such a figure is called that of "the whole and part," and is very common in Homeric verse; the second accusatives are often called accusatives of nearer definition. Cp. XII., 276, *unum transadigit costas*.

701. **donat habere**: so in IX., 362 we have *dat habere nepoti*. The infinitive in such expressions is called epexegetic (explanatory), prolative, or complementary. It may be a relic of the original sense

of the infinite, viz. dative of a verbal noun (cp. v. 277, *n*): "gives to Lausus for wearing . . . for binding." The construction is common in Greek.

703, 704. **una . . . et**: like *idem*, *similis*, and the adverbs *aeque*, *pariter*, etc., *unus*, when meaning "the same," may be followed by *et*, *ac*, or *atque*, meaning "as."

705. **Cisseis regina**: Hecuba, daughter of Cisseus, wife of Priam, and queen of Troy, dreamed that she was about to give birth to a fire-brand. The child born was Paris, who caused the Trojan War. Theano was sister of Hecuba.

706. **ignarum**: "unknown." The word is occasionally used in this passive sense, though commonly active = "ignorant of." So more rarely *nescius* is also passive. Cp. the use of *innocuos*, v. 302, and note.

707. **ille**: commonly used with names of things or persons well known, e.g. *Fabius ille Maximus*, the famous Fabius Maximus. Here the use is extended to a whole class (wild boars), each of whom is a type of the others, and all proverbial for their courage.

708. **Vesulus**: a mountain of the Cottian Alps, the source of the Po; now Monte Viso. **annos**: S. G. § 249.

709. **-que**: note that it here corresponds to the English *or*.

710. **ventum est**: cp. v. 355, *n*.

711. **substitit**: the tenses in this line are present-perfect ("has stopped, has roared, has raised his bristles"), and describe what precedes the action of the next four lines.

712. **irasci**: the construction is repeated, v. 717, *animus concurrere*, and is the same as that in *tempus versis succurrere Teucris*, v. 512. See the note on v. 277, (2).

714. **partis cunctatur in omnis**: pregnant construction, "lingers turning towards every side."

716. **irae**: predicative dative. Cp. v. 214, *n*.

717. **concurrere**: see the references quoted on v. 712.

720. **profugus**: final syllable lengthened by *arsis*. The Greek word *hymenaeos* helps the Homeric style of the metre. See v. 394, *n*.

722. **pennis**: "the purple plume of his betrothed," by hendiadys.

725. **surgentem**: "rising to his horns," *i.e.* "with lofty antlers."

726. **inmane**: cp. v. 273, *n*. **adrexit**: the perfect here probably expresses instantaneous action, as in v. 804.

727. **lăvit**: both Vergil and Horace prefer the older (3rd conjugation) forms of this verb in the indicative present. The forms Vergil uses are *lăvit*, *lăvĕre* (never *lavat*, *lăvāre*) but *lavant*, *lavabat*, *lavabo*, *lavandi*.

733. **caecum**: "difficult to foresee." See v. 98, *n*.

735. **furto**: "superior not by trickery but by force of arms." The ablative of measure is commonly joined to comparatives. *Furto* is used of "a stealthy deed" in IX., 350.

737. **pars**, etc.: cp. v. 427, *n*.

738. **paeana** : Greek accusative, παιᾶνα, the shout of triumph, or battle-cry.

739. **me inulto** : ablative absolute, "without my being avenged."

740. **longum** : probably to be explained like *lugubre* in v. 273, where see note. All such accusatives may be regarded as ultimately extensions of the accusative of extent, showing the sphere of action : thus, *laetari*, to rejoice ; *longum laetari*, to rejoice long ; *sonare*, to make a sound ; *horrendum sonare*, to make a dread sound ; etc.

742. **ad quem** : sc. *respondit*.

744. **viderit** : future perfect, used like *torserit* (v. 334) to represent an anticipated result as already accomplished, and indicating surprise, or shame, or contempt.

745. **olli** : old form of the dative of *ille* (*olle*, *ollus*). Compare *olim*, v. 12, *n.* *ille* = *ol-se*, cp. *ip-se*. *Olli* is here possessive dative with *oculos*.

748. **viribus** : ablative of part concerned or respect. Cp. S. G. § 322.

750. **iacentem** : "prostrate on the ground by falling from his unreined steed." Notice the ablatival use of the genitive, and cp. v. 326, *n.* *Tellure* is the poetical ablative of place. Cp. IV., 186, "sedet summi *culmine* tecti." Notice the quantity of *pedes* in the next line.

754. **longe fallente** : "striking unawares from afar." The words are repeated from IX., 572.

755. **Mavors** : collateral form of *Mars*, whence the adjective *Mavortius*, "warlike."

758. **inanem** : because, as the gods knew, the anger of the combatants could not change Fate.

759. The construction varies from the simple accusative after *miseror* (*iram*) to accus. and infin.

761. **Tisiphone** : one of the three Furies (*Furiae*, *Erinyes*) who stir up strife and avenge crime. The others are Allecto (v. 41) and Megaera. They were dispatched by Juno to rouse the Latins to war.

763. **campo** : locative ablative (cp. v. 165, *n.*), "stalks over the plain." It may also be dative, "rushes into the field," as in v. 148. **quam magnus** : the order is inverted for (*tam*) *magnus quam*. This is similar to the attractions into the relative clause in vv. 327, 597.

764. **Nerei** : Nereus, a god of the sea, is here put for the sea itself. Cp. v. 237, *n.* *Nerei* is a spondee, by synaeresis.

766. **referens** : there are two ways of taking this verse : (1) "bringing home an ancient ash from the mountain heights ;" (2) "recalling to mind an ancient ash on the tops of the mountains." The former is the better. He used a whole tree-trunk as his club or lance.

771. **mole sua** : ablative of instrument. *Stat* conveys an idea of "standing firm," which is helped by the unusual rhythm, a monosyllabic word at the end of a line being only used in similar and rare instances for effect. Cp. V , 481, *procumbit humi bos*.

772. **satis hastae** : "enough for his lance's throw."

773. **mihi deus** : "that is my god." Mezentius "scorned the gods" of other men. *Deus* is in apposition to *dextra*.

774. **adsint** : (i) a prayer, *i.e.* optative subjunctive, "let them be present," or (ii) = *modo adsint*, *i.e.* concessive subjunctive, "provided that they are present, I vow," etc.

775. He vows that Lausus, his son, shall himself be the trophy of his victory, and that upon him shall be hung Aeneas' armour, instead of upon a tree or in a temple, after the fashion of other men, as in v. 423, and IX., 408.

779. **Argis** : Argos (in Latin more frequently Argi, nom. pl.), the capital of Argolis in the Peloponnese. It was but a few miles southward from Mycenae, the capital of Agamemnon, with which it is often confused in the legends, though in origin a later town whose subsequent importance quite ruined Mycenae.

781. Observe that the final syllable of this line is elided before the initial vowel of the next, by *synaloepha*. See Introduction, § 8 ; and cp. IX. 650.

782. **Argos** : *reminiscor* here takes the accusative. The distinction between the case-usages of verbs of remembering is commonly said to be that with the accusative they imply a more lasting state, with the genitive a momentary fact.

784. **cavom**, etc. : the shield was circular (*orbem*), and concave (*cavom*), made of three sheets of brass, coated with flax (*linea terga*) and with three ox-hides. *Aere* is an ablative of material.

785. **ima** : adjective where English uses an adverb = "low down," cp. v. 611, *n*. *Inguine* ablative of the part affected : "low in the groin" = "in the lower part of the groin."

791. **casum** : this, and the other accusatives, are the objects to *silebo*, which, like *taceo*, is often used as a transitive verb.

793. **equidem** : the word has nothing to do with *ego*. It is a strengthened form of *quidem*, as is proved by its being used with all persons and both numbers.

794. **inque ligatus** : by tmesis (τμῆσις, "cutting") for *et inligatus*. Such a license is rare in Vergil, but another example occurs in IX., 288, *inque salutatam*. It is common in Lucretius and the older poets, usually in the case of dissyllabic prepositions, and Ennius even has *cere-brum*. In Homeric Greek the preposition is constantly separated from its verb. In one Latin verb, *supersum*, the preposition remained separable even in prose to the latest times.

795. **inimicum hastile** : i.e. *hastile inimici*.

799. **sustinuit** : "stayed him." **magno clamore** : ablative of instrument ; prose would use the prep. *cum*. Cp. v. 194, *n*.

800. **abiret** : the mood is due to the final force of *dum*, implying intention, "until he should get away." S. G. § 497.

804. **diffugit** : the perfect tense expresses the instantaneous action. So in Georg. I., 330, *terra tremit*, fugere *ferae*. Cp. v. 103, *posuere*.

806. **ripis** : poetical ablative of place, "in (a hole in) a river's bank." *Arx* (from *arceo*) is any "place of shelter."

808. **exercere diem** : "fill the day with toil," "do the day's work." With this usage of *exerceo* may be compared such expressions as "to make the most of one's time," etc.

809. **dum detonet** : "until the thunder is over." Notice the force of the compound verb. For the mood cp. *abiret*, v. 800, *n.*

811. **viribus** : ablative of the thing compared. *Maiora viribus* = "things beyond one's strength." For *moriture* we should expect *moriturus*, but such vocatives are not rare. Cp. II., 282, *quibus Hector ab oris Expectate venis.* It is a confusion of (i) *O moriture, quo ruis?* and (ii) *quo moriturus ruis?*

812. **pietas** : the feeling with which children regard their parents, and men regard the gods.

814. **ductori** : possessive dative with *irae.*

815. **Parcae** : v. 419, *n.*

825. **laudibus** : "meritorious deeds." Cp. IX., 197, *magno laudum percussus amore.*

827. **laetatus** : sc. *es.* In the case of an ellipse of the second person singular some editions print with an apostrophe, e.g. *laetatu's.* The ellipse is rare.

828. **si qua est** : "If this be any care to thee." There is an attraction of *ea*, which stands for the more usual *id*, to the gender of the predicate (*cura*). Cp. VI., 128, "*superas evadĕre ad auras, Hoc opus* hic *labor est.*"

830. **ultro** : cp. v. 278, *n.*, = taking the initiative.

832. **de more** : with *comptos*, "arranged carefully." Or it may mean simply "in the customary way."

833. **genitor** : Mezentius, as shown by the context.

836. **prato** : "on the mead;" locative ablative.

838. **fovet** : "eases." The verb expresses the notion of "cherishing care." **barbam** : cp. *caput detectus*, v. 133, and see v. 157, *n.*

839. **super** : "about," as in v. 42. **multum** : adverbial accusative, cp. v. 740, *n.*; here equal to *saepe.* The object of *remittit* ("sends back to the battle-field") is (*viros*) *qui revocent.* For the mood of the latter verb and of *ferant*, cp. v. 679, *n.*

841. **arma** : "his shield," a regular meaning in Livy, the word originally meaning only "defensive armour," not weapons of attack.

843. **mali** : objective genitive. S. G. § 276, 2.

844. **canitiem** : abstract for concrete.

850. Mezentius had been expelled by his subjects.

851. **idem** : *i.e.* besides causing your death.

852. **solio** : ablative of separation. S. G. § 306.

853. **debueram** : "I had owed my death before the chance of death came." It is not hypothetical, but merely a categorical statement. **meorum** : the genitive is subjective, S. G. § 267, "hatred felt by my people." The context shows that it cannot be objective.

854. **dedissem** : "I ought to have given my life." The verb is an example of the jussive subjunctive, which is somewhat rarely used of past time (imperfect and pluperfect). Other examples are: VIII., 643, *at tu dictis, Albane, maneres*, "You ought to have stood to

your word;" IV., 678, *eadem me ad fata vocasses*, "You ought to have called me to the same doom;" IX., 140, *peccare fuisset Ante satis*, "It ought to have been sufficient to have sinned before."

857. **quamquam**: "though his strength failed him." The reading is doubtful; with that in the text, *tardare* is used intransitively; see v. 240, *n.* **volnere**: ablative of the instrument.

858. **hoc**: referring to the horse, so that we might have expected *hic* (masculine). For the attraction, cp. v. 828, *n.*

867. **exceptus**: "received" by his horse, *i.e.* mounting upon his horse. *Tergo* is ablative of the instrument.

869. **caput**: v. 324, *n.* **equina**: the plumes of helmets were made of horse hair; whence the crest is called *iuba*, a mane (v. 638).

872. **amor**: final syllable long in *arsis*. Cp. *sanguis*, v. 487, *n.*

874. **enim**: the word is misplaced, for in prose it rarely comes anywhere but as the second word in a clause. Vergil is less exact in his usage of both *namque*, cp. v. 614 (where it should be first word), and *enim*.

875. **faciat**: "so may Jove grant it," or "bring it to pass." For *ille*, cp. v. 707, *n.* Both *faciat* and *incipias* are jussive subjunctives.

879. **posses**: after *qua* in a consecutive sense, "such that by it." S. G. § 479.

880. **mortem**: *horreo*, originally an intransitive verb, takes an accus. like *fugio*, *sileo*, etc.; cp. v. 791. **parcimus**: "I spare not (thee or) any of thy gods."

884. **umbo**: sc. *Aeneae*. It here stands by synecdoche (the term applied when the whole is "understood along with," *i.e.* under the name of, a part) for *clipeus*; cp. the use of *puppis* for *navis*, *mucro* for *gladius*.

885. **laevos**: "to the left," because, in so doing, he kept the left side, which was protected by his shield, turned towards Aeneas' weapons.

887. **silvam**: hyperbole: the "forest" of darts which stuck in the shield.

894. **cernuos**: a rare word, "with head outstretched." **eiecto armo**: "with dislocated shoulder."

895. **Latinique**: the final vowel is elided before *advolat* in the next line. Cp. v. 781, *n.*

897. **super**: adverb, as in v. 556. Understand *inquit.*

901. **sic**: = *ea lege*, "on those conditions."

903. **per**: the preposition really governs *veniam*, which is, however, attracted to the relative clause, and becomes nominative. Cp. v. 597, *parentes.*

906. **gnati**: with *consortem*, "as partner with my son."

907. **haud inscius**: "right willingly," by *litotes*, or *under-statement.*

INDEX

OF PROPER NAMES.

A.

Achilles, -is, m.: son of Peleus and Thetis, prince of the Myrmĭdŏnes of Phthia in Thessaly, the bravest of the Greeks at Troy (v. 581). He slew Hector, and all but slew Aeneas on one occasion, but the latter was rescued by the gods. See also Introd., § 3.

Achivi, -orum, m.: a collective name for the entire body of Greeks before Troy, though properly applying only to the Achaeans who (in later times) occupied Achaia, the slip of coast land on the south shore of the Gulf of Corinth (v. 89).

Aenēas, -ae, m: son of Venus and Anchises, and father of Ascanius (see Introd., §§ 3, 4). His followers were termed **Aeneadae** (v. 120).

Aeŏlia, -ae, f.: *Strongyle* or *Lipara*, one of the Lipari islands north-east of Sicily. The plural *Aeoliae Insulae* is more usual. See v. 37, *n.*

Alba, -ae, f.: commonly styled **Alba Longa**, the new city built by Ascanius, after the death of Aeneas, upon the Alban Mount, five miles south-east of Rome. See *s.v.* Latium.

Alcīdes, -is, m.: *s.v.* Hercules.

Alphēus, -a, -um: "belonging to the river Alpheus." *S.v.* Pisae.

Amathūs, -untis, m.: on the south coast of Cyprus, famous for its temple of Venus (Aphrodite). Now *Limasol* (v. 51).

Apollo, -inis, m.: the god of prophecy, song, and music, and one of the great deities of the ancients. Homer represents him as siding with the Greeks in the Trojan war.

Argŏlici, -orum, m.: the inhabitants of Argolis, Argives: see v. 779, *n.* It is used as a collective name for the Greeks at Troy, because the Argives were the people of Agamemnon, the general-in-chief (v. 56).

Arpi, -orum, m.: a town of northern Apulia, fifteen miles east of Luceria, said to have been founded by Diomēdes (*q.v.*) the Aetolian, whence the epithet *Aetoli* (v. 28).

Ascănius, -i, m.: also called Iulus, the son of Aenēas and Crĕūsa,

and mythical founder of the *gens Iulia* at Rome, whence came Julius Caesar and the emperors from Augustus to Nero.

Assaracus, -i, m.: an early king of Troy (see Introd., § 3), whose Lar, or guardian spirit, is appealed to by Ascanius.

Ausŏnia, -ae, f.: the land of the Ausŏnii, Ausŏnes, or Ausŏnidae, embracing the west coast of Italy from Naples to the south of Latium, the region afterwards called Campania (*Campagna*). In poetry it usually stands generally for *Italia*, as *Ausonii* for *Itali*.

B.

Berecyntia, -ae, f.: a surname of Cȳbĕle (*q.v.*), derived from Mt. Berecyntus, where the goddess was worshipped.

C.

Caere, -ētis, n.: (more usually indeclinable), a famous city of Etruria, now *Cervetri*, in the south, twenty miles W.N.W. from Rome. Its king was **Mezentius**, whose cruelties eventually caused his expulsion and flight to the Latini with his son Lausus. Subsequently the Caerites aided Aeneas (v. 183).

Carthago, -inis, f.: the famous city on the inner shores of the Bay of Tunis, said to have been founded 853 B.C. by Dido, when flying from the cruelty of her brother Pygmalion, who had murdered Dido's husband Sychaeus, and so made himself king of Tyre. Hence the epithet *Tyrius* applied to Carthage and her colonies (v. 55). It became famous for its great wars with Rome (see v. 12, *n.*), and was destroyed by Scipio Africanus Minor at the close of the third Punic War, 146 B.C. It is called by Vergil a favourite city of Juno.

Cassandra, -ae, f.: a daughter of Priam, to whom Apollo gave the gift of prophecy, and afterwards, when angered, ordained that no one should believe her prophecies. She warned the Trojans of the fate in store for them, but they thought her mad (whence *Cassandrae furiis*, v. 68). When Troy was captured she fell to the share of Agamemnon, and was killed by Clytaemnestra, his queen.

Chălȳbes, -um, m.: A people of the southern shores of the Black Sea in the east of Pontus, famous for their skill in the working of iron (χάλυψ) (v. 174).

Clūsium, -i, n.: *Chiusi*, on the Clanis, in Central Etruria, between Volsinii and Arretium. It was one of the twelve great Etruscan cities, and the capital of Lars Porsena (v. 167). Adj., Clūsīnus, -a, -um (v. 655). It stood upon a lake, whence *oris*, v. 655.

Cŏrȳthus, -i, m.: the ancient name of Cortōna, one of the twelve Etruscan league-cities, said to have been founded by Cŏrȳthus, father of Dardănus. It lies twenty miles north of Clusium, just above Lake Trasimēnus (v. 719).

Cŏsa, -ae, f.: (also Cosae, -arum, f.) *Ansedano*, about eighteen miles west of Volsci, a coast town of Etruria, and subsequently a Roman colony (v. 168).

Cŭres, -ium, m.: a chief town of the early Sabines, thirty-five

miles north-east of Rome, on the east bank of the Tiber, between Mounts Lucretilis and Soracte. Hence are said to have come kings Tatius and Numa, and from hence the name Quirites (v. 345).

Cȳbĕlē, -ēs, f. (also **Cȳbēbē, -es**, v. 220): the mother of the gods (*Genetrix*, v. 234), worshipped upon the Phrygian mountains Bĕrĕcyntus, Ida, and Dindȳma, where her emasculated priests, the Corybantes, danced in her honour to the sound of the drum and fife. Hence she is called *Idaea* (v. 252), *Berecyntia Mater*, etc. She was drawn in a car yoked with lions (v. 253).

Cȳthēra, -ae, f.: the large island off Cape Malea in Laconia, a famous haunt of Aphrodite (Venus), who is hence called Cythērēa (vv. 51, 86). Now *Cerigo.*

D.

Dardănus, -i, m.: son of Jupiter and Electra, and ancestor of the Trojan people, who are hence called **Dardănii** or **Dardănidae** (v. 4).

Daunus, -i, m.: son of Pilumnus and Danaë, husband of Venīlia, and father of Turnus. (There was another Daunus, a king of Apulia, which was called after him Daunia.) See vv. 616, 688.

Dindȳma, -ae, f.: a mountain in Phrygia on the borders of Galatia, sacred to Cȳbĕlē, the mother of the gods (v. 252).

Dīŏmēdēs, -is, m.: son of Tȳdeus (whence his name **Tȳdides**, v. 29), king of Argos. He was the rival of Achilles at Troy; he wounded Aphrodīte (Venus) and Ares (Mars), and was under the special protection of Athēne (Pallas, Minerva). He returned from Troy and settled in Aetolia, whence he removed to Arpi (*q.v.*). The Latins sent envoys to beg his help against Aeneas, but he refused it. Venus asks (v. 29) whether she is to suffer more wounds at his hands.

E.

Erȳcīnus, -a, -um: "belonging to Eryx," an ancient town of the western extremity of Sicily, famous for its temple of Venus Erycina, and said to have been founded by Acestes (v. 36).

Etrūria, -ae, f. (adjs. **Etruscus, -a, -um; Tuscus -a, -um**): the wide district lying north of the Tiber, between the Apennines and the western sea. It was inhabited by a peculiar race said to have come from Asia Minor, and hence called by the poets **Lydii** (from Lydia, *q.v.*), **Tyrrheni**, or **Turseni**, from the name and nation of the tribe from which they were said to spring. At a date long prior to the rise of Rome they ruled all the western side of Italy from the Alps to Capua, the capital of Campania, which they are said to have built. **Veii, Caere, Tarquinii, Volsci, Clusium**, and **Corȳthus** were amongst their chief towns, of which there was a league of twelve in the southern region of Etruria, and probably other similar leagues in the centre and north. Vergil represents them as aiding Aeneas against Turnus. Their power was broken by the Romans in the fifth century B.C., though probably they were once masters of that city, and gave to it the Tarquins as kings. From them Rome borrowed

the *fasces*, curule chairs, and lictors, the arts of augury, building, the drama, and much of its ritual.

Euander, -ri, m. : an emigrant from Pallantium, in Arcadia, to Italy, where he settled upon the Palatine Hill, to which he gave the name of *Pallantēum*, *Moenia Pallantea*, in memory of his home or in honour of his only son Pallas. Here he entertained Hercules when that hero was on his way homeward from Spain after seizing the oxen of Gĕrȳon. He sent Pallas to aid Aeneas, but the boy was killed by Turnus (cp. v. 160).

F.

Faunus, -i, m. : a rural god who presided over flocks and herds, and was identified with the Greek god Pan (v. 551).

G.

Graii, -orum, m. : (also as adj. in sing. **Graius**, v. 720) Greek. One name for the collective Greeks at Troy (v. 334).

Grăviscae, -arum, f. : a coast town of Etruria, five miles south-west of Tarquinii. It was an unhealthy place (intempestae), and its name (from *gravis*) was said to imply as much (v. 184).

H.

Hector, -oris, m. : eldest son of Priam and Hecuba, and the bulwark of Troy against the Greeks, until slain by Achilles in the tenth year of the war.

Hĕlĭcon, -ōnis, m. : the sacred mountain of Apollo and the Muses, in Boeōtia, where were the famous fountains of Aganippe and Hippocrēne. The expression *pandite nunc Helicona* (v. 163) is merely another way of saying that the Muses, goddesses of poetry, are to help the poet.

Hercŭles, -is, m. : son of Jupiter and Alcmēna, and grandson of Alcaeus, whence his name of *Alcides* (vv. 321, 461). He was the patron god of Pallas (*s.v.* Euander).

I.

Ida, -ae, f. (adj. **Idaeus, -a, -um**) : the famous mountain range south of the Troad running from the sea coast into the heart of Mysia. It was famous for its fine woods and for the worship of Cybĕlē (hence called *Idaea Mater*), and as the scene of the judgment of Paris (vv. 158, 230).

Idălium, -i, n. : (adj. **Idalius, -a, -um,** v. 52) in central Cyprus, famous for the worship of Venus (v. 86).

Iliacus, -a, -um : adj. from Ilium ; another name for Troia, *q.v.* (v. 635).

Ilva, -ae, f. : Elba, famous for its mines of iron and copper in ancient times (v. 173).

Iūlus, -i, m. : *s.v.* Ascanius.

Iuno, -onis, f. : queen of heaven and wife of Jupiter, like whom she was descended from Saturnus, whence her name Saturnia (v. 659). In consequence of the judgment of Paris (see Introd., § 3), she was the bitter foe of the Trojans, and assisted Turnus in his conflict with Aeneas.

Iuppiter, Iovis, m. : the supreme god of the Romans, remained neutral in the struggle between Greeks and Trojans, and prevented the attempts of Juno to nullify the decrees of fate.

L.

Latīnus, -i, m. : king of Laurentum, father of Lavinia, and husband of Amata. His subjects are usually called *Aborigines*, but from him they took the name of Latins. His treatment of his affianced son-in-law Turnus gave rise to the war with Aeneas. From him came the name of the *Latini*. See *s.v.* Latium, and Introd., § 4.

Latium, -ii, n. : the country of the Latini, lying on the west coast of Italy, between the Tiber and the Sabines on the north, the Marsi and Samnium on the east, Campania on the south-east, and the sea. In the time of the kings this region was divided amongst several small tribes, such as the Aequi, Hernici, Volsci, and the Prisci Latini, Aborigines, or Old Latins, named after the mythical King Latinus of Laurentum (see Introd., § 4). The latter then occupied thirty cities in the immediate neighbourhood of Rome, chief amongst which was Alba Longa. After Alba was rased by Tullus Hostilius, the Latini were gradually reduced by successive kings, until the expulsion of Tarquin the Arrogant gave them the opportunity of throwing off the yoke of Rome. They were finally conquered at the close of the Latin War, 338 B.C., and many of their towns received the full *civitas*, or franchise, of Rome. The remainder became allied towns (*socii*), with certain special privileges, and were known as the *Nomen Latinum*, in which, however, were included many other colonies of Rome outside Latium.

Laurens, -ntis (v. 671), or **Laurentius, -a, -um** (v. 709) : "belonging to Laurentum."

Laurentum, -i, n. : the capital city of King Latinus, and at one time head of Latium. It stood on a hill near the coast between Ardea and Ostia, amidst marshes full of wild boars (v. 709), and is said to have taken its name from its groves of laurels (*laurus*).

Lausus, -i, m. : son of Mezentius, king of Caere. He saved his father's life at the expense of his own (vv. 789—820).

Lăvīnia, -ae, f. : daughter of Latinus and Amata, the *casus belli* between Turnus and Aeneas (see Introd., § 4.)

Lăvīnium, -i, n. : six miles east of Laurentum, was the new capital of Latium, built by Aeneas after he had defeated Turnus.

Lĭgŭres, -um, m. : a warlike tribe of Gallic origin in the highlands of the extreme west of Italy, about the head of the Gulf of Genoa (v. 185).

Lycia, -ae, f. : (adj. **Lȳcius, -a, -um**, v. 751), a small country form-

ing the extreme south-west corner of Asia Minor, very mountainous (whence the epithet *alta*), and more akin to Greece than other portions of the peninsula (v. 126). It was the kingdom of Sarpēdon.

Lȳdia, -ae, f. : the division of Asia Minor between Mysia on the north and Caria on the south, the kingdom of Croesus, proverbial for his riches. One of its rivers was the Pactōlus. In Homer it is always called Maeonia, and Homer himself is often styled "the Bard of Maeonia."

M.

Maeŏnia, -ae, f. : *s.v.* Lydia.

Mānes, -ium, m. : the disembodied spirits of the dead who dwell in Hades and require to be propitiated with sacrifices, etc. The word has no singular, and is occasionally used in plural for the spirit of one person (v. 524), and even for a dead body.

Mantua, -ae, f. : in Cisalpine Gaul, on an island in the Mincius, a tributary of the Padus (*Po*). It is about twenty-two miles south of Verona, on the northern side of the Po, and in its immediate neighbourhood was Andes, where Vergil was born (v. 201).

Mars or **Mavors, Martis**, m. : the god of war. His name is frequently used as a synonym for war itself.

Marsi, -orum, m. : the most warlike people of Italy, a Samnite tribe in the Apennines about Lacus Fucĭnus. They roused the famous Social War of 90 B.C., and it was said that none ever triumphed over them or without their aid.

Mezentius, -i, m. : the godless king of Caere, who, on being expelled by his subjects, took refuge with Turnus and fought against Aeneas. Both he and his son Lausus were eventually slain (v. 204).

Minio, -onis, m. : a river in Etruria (v. 183).

Mūsae, -arum, f. : the nine Muses, or goddesses of art and letters, daughters of Jupiter, are Terpsĭchŏrē (*Dancing*), Euterpē (*Lyric*), Ūrănia (*Astronomy*), Pŏlȳhymnia (*Divine Hymn*), Clīo (*History*), Callĭŏpē (*Epic*), Ĕrăto (*Love-poetry*), Melpŏmĕnē (*Tragedy*), and Thălīa (*Comedy*).

O.

Ŏlympus, -i, m. : the home of the gods. It was the name of several mountains upon which the gods were at first supposed to dwell, the most famous being that, nearly 10,000 feet in height, in north-east Thessaly. Afterwards it came to be equivalent to "the sky" (vv. 1, 115).

Orcus, -i, m. : like Tartarus, a synonym for Pluto or Hades, the ruler of the under-world.

Orĭcum, -i, n. (also **Oricus, -i**, m.) : a Greek town in Southern Illyria (v. 136).

Orīon, -ōnis, m : a giant hunter who lost his eyesight for deeds of violence, and was ordered to recover it by wading through the sea towards the rising sun (v. 763). He gave his name to the constellation of Orion.

P.

Pactōlus, **-i**, m. : a tributary of the Hermus in Lydia, famous for its sands of gold (v. 142).

Pălātīnus Mons, m. : the Palatine Hill, the central of the seven hills of Rome, and the first to be colonized. The town which grew up upon it was known, from its shape, as *Roma Quadrata*. The original colonist is said to have been Euander (*q.v.*).

Pallantēus, **-a**, **-um** : "belonging to Pallas (or to Pallanteum in Arcadia)." *S.v.* Euander.

Pallas, **-ntis**, m. : only son of Euander (*q.v.*).

Păphus, **-i**, m. : a celebrated seat of the worship of Aphrodite (Venus) on the west coast of Cyprus. Hence she is called *Paphia* (vv. 51, 86).

Parcae, **-arum**, f. : the Fates, who allotted to mortals their term of existence, were three in number—Clotho, Lachesis, and Atropos (v. 815).

Păris, **-idis**, m. (also called Alexander) : the seducer of Helen (see Introd., § 3).

Pergăma, **-orum**, n. : (also in singular, Pergămum, -i.) another name for Troia (*q.v.*). Properly the citadel, as distinguished from the actual town (v. 58).

Phăĕthon, **-ntis**, m. : son of the Sun, whose chariot he once requested to be allowed to drive. The horses got beyond his control, and would have set the world on fire had not Jove killed him with a thunderbolt. He fell into the Eridanus (Padus, Po), on the banks of which his sisters the Hēlĭădes wept for him until turned into poplars (v. 189). Hence *umbra sororum* = *umbra populorum* (v. 190).

Phrȳgĭa, **-ae**, f.: the country of the Phrȳgĕs, an ill-defined region of north-west Asia Minor. In later times it was held to border on Lydia and the Troad, but the poets often make Troas a portion of Phrygia, and speak of the Trojans as Phrygians.

Pīsae, **-arum**, f. : an important town of Northern Etruria, near the mouth of the Arnus (*Arno*). It was said to be a colony from Elis, and to have taken its name from Pisa on the Alpheus, in that country. Hence the epithet *Alpheae* (v. 179).

Pŏpŭlōnia, **-ae**, f. : the chief seaport of Etruria, on a peninsula a little to the north of Elba, and said to be a Corsican colony (v. 172). It was destroyed by Sulla.

Prĭămus, **-i**, m. : king of Troy at the time of its famous siege. He was the father of fifty sons, amongst them Paris and Hector ; and of his fifty daughters one was Cassandra. His queen was Hecuba. He was slain at the fall of Troy by Neoptolemus (Pyrrhus), son of Achilles, at the altar of his palace (v. 705). From him the Trojans are called *gens Priami* even after his death. See also Introd., § 3.

Pyrgi, **-orum**, m. : one of the most ancient towns of Etruria, close to Caere, of which it was the port. It was probably largely inhabited by Greeks, as the name is Hellenic ("the Towers"). Now *Santa Severa* (v. 184).

R.

Rŭtŭli, -orum, m. : the people of Turnus, occupying the coast immediately south of Ostia.

S.

Sarpēdon, -onis, m. : a Lycian prince, son of Zeus (Jupiter) and Laodamia, the daughter of Bellerophontes. In the Trojan war he distinguished himself by his prowess against the Greeks, but was at length slain by Patroclus (vv. 125, 471).

Saturnius, -a, -um : adj. from Saturnus (see under Iuno).

Sĭmŏis, -entis, m., and **Xanthus, -i**, m. : the rivers of the Troad, the latter also known as *Scămander, -dri.* About these streams were fought the battles of the Trojan war (v. 60).

T.

Tartara, -orum, n. pl.: the realm of Tartarus, or Hades.

Teucri, -orum, m.: the Trojans, so called from Teucer, the first king of Troy, whose daughter married Dardanus. [Not to be confused with Teucer of Salamis, half-brother of Ajax.]

Thracius, -a, -um : adj. from Thracia, the region extending from Macedonia to the Hellespont. It was famous for its horses.

Tiberinus, -a, -um : adj. from Tiberis, -is, m., the river of Rome.

Trōēs, -um, and Trōădēs, -um : the inhabitants of Troas, the territory of Troy, called also Teucri, Dardănĭdae, Phrўgēs.

Trōia, -ae, f. : (called also Ilium and Pergama, *q.v.*) the capital of Trōas, Troy. It occupied a small hill in the plain of the Simois and Scamander, a few miles from the sea, and continued to exist as Ilium Vetus down to the time of Alexander the Great, 330 B.C. It was then superseded by Alexandria-Troas, named after that monarch, on the coast opposite to Tĕnĕdos. There was also an Ilium Novum of less ancient date below the confluence of the Simois and Scamander. The ruins of Troy are known as *Hissarlik.* For the "Tale of Troy" see Introd., § 3.

Turnus, -i, m. : son of Daunus and the nymph Venilia, daughter of Pilumnus. He was prince of the Rutuli, whose capital was Ardĕa, twenty-five miles south of Rome, and five miles from the sea. He was affianced to Lavinia, and from this arose his war with Aeneas, who at last conquered, and in requital for the death of Pallas slew him. He was under the protection of Juno. See also Introd., § 4.

Tўdīdēs, -ae, m. : *s.v.* Diomedes.

Tyrii, -orum, m. : *s.v.* Carthago.

Tyrrhenus, -a -um : *s.v.* Etruria.

V.

Vĕnīlia, -ae, f. : a nymph, mother of Turnus (v. 74).

Vĕnus, -eris, f. : identified with the Aphrŏdītē of the Greeks,

goddess of love, mother of Aeneas by Anchises, and therefore protectress of the *Aeneadae*, in opposition to Juno their persecutor. She fought for the Trojans during the siege, and was wounded by Diomedes. The great seats of her worship were in Cyprus and at Cy̆thēra.

Vesta, -ae, f. : the goddess of the hearth. Her eternal fire was brought from Troy by Aeneas together with the Penates. In her sanctuary afterwards established in the Forum was kept the fire which was attended to by the Vestal Virgins.

Volcanus, -i, m. : (Greek *Hephaestus*), son of Jupiter and Juno, and husband of Venus. He wrought the arms of Achilles at Troy, and Aeneas in Italy; hence, from his skill in working at fire, his name became a synonym for fire itself.

X.

Xanthus, -i, m. : *s.v.* Simois.

APPENDIX.

1. Greek Nouns.

(The references are to the §§ in Smith's Smaller Latin Grammar.)

Proper Names :—

i. *Like* **Aeneas** (§ 18), Boreas, Cinyras, Gyas, Idas, Lichas, Teuthras.

ii. *Like* **Pelides** (§ 18), Achates, Alcides, Anchises, Anchisiădes, Antōres, Aulestes, Ausonides, Dardanides, Ericetes, Euanthes, Eurytides, Haemonides, Imbrasides, Larides, Nealces, Orodes, Orses, Thymoetes, Tȳdīdes, Tyres. Of these, patronymics in *-ides* or *-ades* prefer gen. pl. in *-um*. Hydaspes declines either like Pelides or like Pericles.

iii. *Like* **Circe** (§ 18), Cȳbēbe, Dryŏpe, Phoebe, Tīsĭphŏne.

iv. *Like* **Pericles** (§ 40), Achilles, Diomēdes.

v. *Like* **Isis** (§ 40), Agis, Arcas, Paris, Thybris, Thymbris, Troas.

vi. *Like* **Atreus** (§ 40), Cisseus, Mnestheus, Nereus, Rhoeteus.

vii. *Like* **Dido** (§ 40), Allecto, Manto, Thĕāno.

viii. *Like* **Agamemnon** (§ 40), Hĕlicon, Imaon, Ladon, Sarpēdon, Triton.

ix. *Like* **Trōădes** (§ 40), Arcădĕs.

x. Abas (*Abant-*), Mimas (*Mimant-*), Pallas (*Pallant-*), Sĭmŏis (*Sĭmŏent-*), Thoas (*Thoant-*) make acc. Abanta, Mimanta, Pallanta, Simoenta, Thoanta. Phĕres (*Pheret-*) has acc. Phĕrēta.

xi. Tros makes nom. pl. Troĕs, acc. pl. Troăs.

Common Nouns :—

i. Cŏmētes declines like geometres (§ 18).

ii. Aēr, aether, paean, thorax (stems āĕr-, aethĕr-, paeān-, thorāc-) make acc. sing. in *-a* ; āĕra, etc.

2. Archaisms.

(*See the notes on the lines referred to.*)

In quantity of verb-inflections ; *petiīt*, 67 ; *dabāt*, 383 ; *siniīt*, 433.

ii. In quantity of noun-endings ; *sanguis*, 487 ; *amor*, 872.

iii. Verb forms ; *fuat*, 108 ; *redimibat*, 538 ; *lavit*, 727.

iv. *Moerorum*, 24 ; *pede* (?), 361 ; *mage*, 481 ; *olli*, 745 ; gen. pl. in *-om*, passim.

3. Metrical Variations.

(*See the notes on the lines referred to.*)

i. Syllable lengthened by archaic quantity ; 67, 383, 433, 487, 872.

ii. Syllable lengthened by arsis only ; 394, 720.

iii. Synaeresis ; 116, 129, 378, 396, 404, 487, 764.

iv. Hiatus ; 18, 136, 141, 156.

v. Synaloepha ; 781—782, 895—896.

4. Words which Vary in Meaning According to Quantity.

(Such words as vary in quantity only as various cases of the same noun-stem are not included in this list ; *e.g.* *ŏvĭs* (gen. sing.), *ŏvīs* (acc. pl.) ; *laetă*, *laetā ;* etc.)

ācer : *keen.*	**ăcer** : *a maple tree.*
arcĕ : abl. of arx.	**arcē** : *ward thou off.*
aere, aeris : fr. aes.	**āĕre, āĕris** : fr. āēr.
ăvīs : dat. abl. pl. of ăvus.	**ăvĭs** : *a bird.*
cădīs : dat. abl. pl. of cadus.	**cădĭs** : *thou art falling.*
cāneo : *I am white.*	**căno** : *I sing.*
cānum : cānus, -a, -um, *white.*	**cănum** : fr. cănis.
dēdĕre : infin. of dēdo.	**dĕdēre** : *they have given.*
dēdi : pas. infin. of dēdo.	**dĕdi** : *I have given.*
dūcēs : *thou wilt lead.*	**dŭcēs** : fr. dux.
dūci : pas. infin. of dūco.	**dŭci** : *for a leader.*
dūcis : *thou art leading.*	**dŭcis** : *of a leader.*
ēdebat : *he was putting forth.*	**ĕdebat** : *he was eating.*
edūcat : *he may lead out.*	**edŭcat** : *he is educating.*
fēmĭna : *a female.*	**fĕmĭna** : nom. acc. pl. femur.
frēta : fr. frētus, -a, -um.	**frĕta** : *straits of the sea.*
fūgit : *he has fled.*	**fŭgit** : *he is flying.*
īdem : nom. masc. sing. or pl.	**ĭdem** : nom. sing. neut.
incīdit : *he cuts into* or *has cut into.*	**incĭdit** : *he falls upon* or *has fallen upon.*
inrītā : *vex thou.*	**inrĭtā** : *useless.*
lātus : (1) *broad ;* (2) part. of fero.	**lătus** : *a side.*
lāvit : *he has washed.*	**lăvit** : *he is washing.*

lēgo : *to send on an embassy.*
lēvis : *smooth.*
līber : (1) *free* ; (2) = *Bacchus.*
līberi : *children.*
linquēre : *thou shalt be left.*
līquēre : *they have left.*
mālas : fr. māla, *jaw.*
mānent: subj. pres. of māno, *trickle.*
mānes : *spirits of the dead.*
mānibus : fr. mānes.
mīsero, mīserīs : fr. mitto.
mōlīta : fr. molior.
nōtus, -a, -um : *known.*

occīdit : *he slays.*
pālūs : *a stake.*
parcē : *sparingly.*
pārens : *obedient.*
pārēre : *to obey.*

pēdēs : fr. pes.
perfīdus : *very faithful.*
pervēnit : *he has come.*
Phoebē : *goddess of the moon.*
plāga : *a blow.*
pōpulus : *a poplar.*
quā : abl. of qui or quis.
quīs : = quibus.
rātīs : dat. abl. pl. past part. rĕor.
rēfert : *it concerns.*
rēgi, rēgis : fr. rex.
sălīs : *thou art leaping.*
sătīs : dat. abl. part. sero, *to sow.*
sēdēre : *they sat*, or *thou mayest be calmed.*
sĕquēris : *thou wilt follow.*
sōlum, sōlo : fr. sōlus, -a, -um, *alone.*
suīs : fr. suos, -a, -om.
vādīs : *thou art going.*

vallīs : *a valley.*
vēlīs: dat. abl. pl. of vēlum, *a sail.*
vēnire ; *to be on sale.*
vertēre : *they have turned.*

vīdēre ; *they have seen.*
vīres : fr. vis.

lĕgo : *to choose.*
lĕvis : *light.*
lĭber : *a book.*

linquĕre : *to leave.*
lĭquēre : *to be clear.*
mălas : fr. malus, -a, -um.
mănent : *they remain.*
mănes : *thou art remaining.*
mănibus : fr. mănus, *hand.*
mĭsero, mĭserīs : fr. miser.
mŏlĭta : fr. mŏlo.
nŏtus : *the south wind.*
nŏta : *a mark.*
occĭdit : *he falls.*
pălūs : *a marsh.*
parcĕ : *spare thou.*
părens : *a parent.*
părēre : *thou mayest be made ready.*
părĕre : fr. părio.
pĕdĕs : *a foot soldier, on foot.*
perfĭdus : *faithless.*
pervĕnit : *he is coming.* .
Phoebĕ : *O Phoebus!*
plăga : *a net, a region.*
pŏpulus : *people.*
quă : fr. indef. quis, *any.*
quĭs : indef. or interrog. pron.
rătĭs : *a boat.*
rĕfert : *he is bringing back.*
rĕgi, rēgis : fr. rĕgo.
sălĭs : fr. sal.
sătĭs : *enough.*
sĕdēre : *to sit.*

sequĕris : *thou art following.*
sŏlum, sŏlo : *the ground.*

suĭs : fr. sus.
vădīs ; dat. abl. pl. vădum.
vădĭs : gen. sin. of vās.
vallīs : fr. vallum.
vĕlīs : *thou mayest wish*, fr. volo.
vĕnire ; *to come.*
vertĕre : *to turn*, or *thou art turned.*
vĭdēre : *to see.*
vĭres : fr. vĭreo.

5. Words of like Form and Quantity, but variant Meaning.

aggĕre, aggĕris, aggĕri: (1) fr. agger ; (2) fr. aggero, -ere, -gessi.
amare: (1) voc. of amarus, -a, -um ; (2) fr. amo, -are.
armis: (1) fr. arma, -orum ; (2) fr. armus, -i.
caede, caedis, caedes: (1) fr. caedes ; (2) fr. caedo, -ere, cecīdi.
fati, fato, fata: (1) fr. fatum, -i ; (2) fr. for, fari.
latĕrum, latĕris, latĕri, latĕre: (1) fr. latus, -ĕris, n. ; (2) fr. later, -eris, m.
laudes, laudem: (1) fr. laus ; (2) fr. laudo, -are.
libro: (1) fr. liber, -ri ; (2) libro, -are.
măgĕ: (1) voc. of magus, -i ; (2) old neuter form of magis.
măris, mări: (1) fr. mare, -is ; (2) fr. mas, maris.
memores, memorem: (1) fr. memor, -oris ; (2) fr. memoro, -are.
ora: (1) fr. os, oris ; (2) fr. ora, -ae.
oras : (1) fr. ora, -ae ; (2) fr. oro, -are.
pōnĕ: (1) preposition ; (2) fr. pono, -ere.
prōdit: (1) prōdeo, -ire ; (2) prōdo, -ĕre.
rĕferto: (1) fr. rĕfero, -ferre ; (2) fr. rĕfercio, -ire.
sĭne: (1) preposition ; (2) fr. sino, -ere.
texit: (1) fr. tego, -ere ; (2) fr. texo, -ere.
vellĕre: (1) fr. vellus, -eris ; (2) fr. vello, -ere.
vēri, vēre: (1) fr. ver, veris ; (2) fr. verus, -a, -um.
verso: (1) past part. of verto, -ĕre ; (2) verso, -are ; (3) past part. of verro, -ere.
victum, victu: (1) fr. victus, -ūs ; (2) fr. vinco, -ere ; (3) fr. vivo, -ĕre.
victus: (1) victus, -ūs ; (2) fr. vinco, -ĕre.
vis: (1) vis, vim, vires ; (2) fr. vŏlo, velle.

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